The Churchman.

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The Churchman,

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Poetry.

For the Churchman.

THE BLIND GIRLS GATHERING FLOWERS.

The love of nature in her spring attire is so powerful that even the loss of sight cannot quench it. A proof of this was witnessed on May day, in Tindall's Park, where some fourteen or fifteen blind girls, belonging to the Bristol Asylum, were engaged in groping for and picking daisies, their happy faces indicating the delight they felt in the occupation.—*Felix Farley's Journal.*

Play on, play on, ye merry girls,
And gather the fair young flowers,
The laughing spring her banner unfurls,
And scatters her blooming dowers.

Ye have cast away the veil of care,
Which hung on your youthful brow,
And ye seem as blithe as the lark in the air,
And ye feel as happy now.

Though ye cannot look on the radiant skies,
In their golden glories clad—
Though ye cannot perceive their changing dies,
Yet still they make thee glad.

Though ye cannot watch the airy wings,
Which bear the light bird away,
Yet ye listen with joy to the song it sings,
And ye love the enchanting lay.

The whispers which come from the rustling trees
Have a thousand charms for you,
And dearer by far is the soft-winged breeze,
Than the sunlight's fairest hue.

Though the darkling film obscure the sight,
It cannot dim the mind;
And your fancies float on their waves of light
Where they list—for *they* are not blind.

Then sport away, ye merry girls,
And gather the fair young flowers—
The laughing spring her banner unfurls,
And ye reap her blooming dowers.

Play on, play on, and when ye die,
And the blinding clouds are riven,
Then may ye gather in fields on high
The Amaranth flowers of Heaven!

Miscellaneous.

MAITLAND'S CHURCH IN THE CATACOMBS.*

For four centuries the oppressed and despised Christians of the early Church of Rome possessed beneath the soil of the eternal city another city exclusively their own. Here they found an asylum—not always inviolate—from the wrath of the heathen; and in the dark, narrow galleries, lined with the tombs of their martyred brethren, they met, not as conspirators thirsting for vengeance, but to celebrate their feasts of love and peace, and to confirm their faith in the resurrection of the body and the life everlasting. When the triumphant Church no longer needed the shelter of the Catacombs, the secret of their windings was gradually lost; many of the entrances became blocked up by rubbish; and it was not until the sixteenth century that the vast metropolis was re-opened, and its storied walls were made legible to the investigators of Christian history. So abundant were the records then brought to view, and such was the enthusiasm they excited in the minds of the first explorers, that two of the earliest writers on the Catacombs of Rome, Bosio and Roldetti, occupied thirty years each in collecting materials for their works; and left them after all to be completed by their survivors. The galleries have now been stripped of all their sculptures, paintings, and inscriptions; which have been carefully transferred to public and private museums in Rome, and there they have been fully studied by scholars, and illustrated in several elaborate works. They have also afforded food for polemics, and have been made the subject of some curious historical skepticism, now entirely set at rest. The authenticity of these remains is incontrovertible, and universally admitted; and Dr. Maitland is justified in appealing to the indications they give of the notions and usages of the primitive Church, as to testimony of the most trustworthy kind, since it is indirect and perfectly unintentional. The origin of the Catacombs was as follows:

> "The great increase which took place in the extent and magnificence of ancient Rome during the latter times of the republic, led to the formation of quarries in the immediate neighborhood, from which were obtained the materials necessary for building. In this respect, the city of the Cæsars resembles many others; of which it is sufficient to name Paris, Naples, Syracuse, and Alexandria, all more or less surrounded or undermined by long, tortuous excavations. Their size and shape differ according to the firmness of the substratum: those of Naples being large and lofty; while those round Rome, from the crumbling nature of the soil, are narrow and low. * * *
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> "These subterranean works first attracted general notice during the time of Augustus, when their extent rendered them dangerous. They then obtained celebrity as the scene of a domestic tragedy referred to by Cicero in his oration for Cluentius. The riches of Asinius, a young Roman citizen, had excited the avarice of Oppianicus; who employed an accomplice to personate Asinius, and to execute a will in his name. The pretended Asinius having bequeathed the property to Oppianicus, and obtained the signatures of some strangers, the true Asinius was inveigled into the gardens of the Esquiline, and precipitated into one of the sand-pits, (in arenarias quasdain extra Portam Esquilinam.) It was in similar caverns that Nero was afterwards advised to conceal himself when terrified by the sentence of an enraged senate; on which occasion he made answer to his freedman Phaon, that he would not go under ground while living. The circumstance is related by Suetonius."

The height of the galleries is generally eight or ten feet, and their width from four to six.—The walls are of puzzolana: a volcanic sandy rock, which being much used for making cement, the whole subsoil on one side of Rome came in course of time to be perforated by a network of excavations, spreading ultimately to a distance of fifteen miles. The *arenarii* or sand diggers were persons of the lowest grade, and probably formed a distinct class. Happily, they were among the earliest converts to Christianity; and they put the Church in exclusive possession of these otherwise inaccessible retreats. It appears certain that no pagan ever found sepulture in the Catacombs; the exhausted quarries of the Esquiline hill were the common receptacles for the dishonored dead who had no friends to defray the cost of burning their bodies.

> "The fact that the Catacombs were employed as a refuge from persecution rests upon good evidence, notwithstanding objections that have been made, founded upon the narrowness of the passages, the difficulty of supporting life, and the risk of discovery incurred by seeking concealment in an asylum so well known to their enemies. These objections scarcely apply to a temporary residence below ground in times of danger; and it is not pretended that the Catacombs were inhabited under other circumstances. In the excavations at Quesnel, not only persons, but cattle, contrived to support existence; added to which we have, as will be seen presently, the direct testimony of several writers. Had the intricacies of the Catacombs been well known to the heathen authorities. or the entrances limited in number to two or three, they would doubtless have afforded an insecure asylum. But the entrances were numberless, scattered over the Campagna for miles; and the labyrinth below so occupied by the Christians, and so blocked up in various places by them, that pursuit must have been almost useless. The Acts of the Martyrs relate some attempts made to overwhelm the galleries with mounds of earth, in order to destroy those who were concealed within: but setting aside these legends, we are credibly informed that not only did the Christians take refuge there, but that they were also occasionally overtaken by their pursuers. The Catacombs have become illustrious by the actual martyrdom of some noble witnesses to the truth. Xystus, Bishop of Rome, together with Quartus, one of his clergy, suffered below ground in the time of Cyprian. Stephen the First, another Bishop of Rome, was traced by heathen soldiers to his subterranean chapel: on the conclusion of divine service, he was thrust back into his Episcopal chair, and beheaded. The letters of Christians then living refer to such scenes with a simplicity that dispels all idea of exaggeration; while their expectation of sharing the same fate affords a vivid picture of those dreadful times. * * * *
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> "In the time of Diocletian, the Christian Caius is said to have lived eight years in the Catacombs, and to have terminated this long period of *confession* by undergoing martyrdom. Even as late as the year 352, Liberius, Bishop of Rome, took up his abode in the cemetery of St. Agnes during the Arian persecution.
>
> "The discovery of wells and springs in various parts of the corridors, assists us in understanding how life could be supported in those dismal regions; although there is no evidence to prove that the wells were sunk for that purpose. One of them has been named the Font of St. Peter; and however apocryphal may be the tradition which refers it to apostolic times, the fact of its having been long used for baptism is not to be disputed. Some of the wells are supposed to have been dug with the intention of draining parts of the Catacombs. * *
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> "These circumstances prove sufficiently the general habit of taking refuge in the cemeteries on any sudden emergency; and it is not difficult to understand how the concealment became practicable. On the outbreak of persecution, the elders of the church, heads of families, and others particularly obnoxious to the Pagans, would be the first to suffer; perhaps the only individuals whose death or exile was intended by the imperial officers. Aware of their danger, and probably well versed in the signs of impending persecution, they might easily betake themselves to the Catacombs, where they could be supported by those whose obscure condition left them at liberty.
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> "The importance of the Catacombs as a retreat was not unknown to the heathen: every effort was made at the beginning of a persecution to prevent the Christians from escaping by a subterranean flight; and several edicts begin with a prohibition against entering the cemeteries. Valerian and Gallienus decreed death as the punishment of disobedience; a sentence which was carried into execution in the case of Cyprian. (Procons. Acts.)"

Dr. Maitland has a very curious chapter on the early efforts of Christian art, and its unwilling and unconscious entanglements in the snares of Pagan tradition. He elucidates the offices and rites of the Church during the first four centuries, and derives from the stones taken out of the Catacombs many proofs condemnatory of doctrines and practices with which Rome has overlaid the simplicity of primitive Christianity. His work is therefore in some degree controversial; but it is quite free from theological acrimony, as well as from the dryness and dullness of which the general reader is apt to accuse archælogical treatises. The matter is full of interest for all classes of readers, and the style is worthy of the matter.

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[*] The Church in the Catacombs: a description of the Primitive Church of Rome, illustrated by its sepulchral remains. By Charles Maitland, M.D.

The faithful servants of God may be afflicted; they may be very much and grievously afflicted: but let them consider that by afflictions their corruptions are purged away, their faith is tried, their patience perfected, their brethren are edified, and their Master is glorified. Let them still firmly rely on the divine promise of grace and salvation; still humbly pray for its accomplishment in themselves: "quicken me, O Lord, according to Thy word."—*Bishop Herne.*

The testimonies of God's will, His word and His sacraments, are the bonds and the deeds by which we hold our heavenly inheritance, as heirs of God, and joint heirs with Christ. Of these deeds, and this inheritance, no power can deprive us; and when they are the rejoicing of our hearts, we shall not, by preferring an earthly inheritance, deprive ourselves of them.—*Bishop Herne.*

We have our feast-days, our Christmas, Easter, Whitsuntide, &c. On these, and all other solemn occasions, let the evangelical trumpet give a sound of victory, of liberty, of joy and rejoicing; of victory over death, of liberty from sin, of joy and rejoicing in Christ Jesus, our Saviour.—

Communications.

For the Churchman.

THE MAN OF SIN.

NO. I.

Dear Mr. Editor—Since the commencement of Advent my thoughts have been very much occupied with the unfulfilled prophecies which relate to the second coming of our Blessed Lord. During this period a view of the prediction of "the Man of Sin" which has been frequently occurring to my thoughts for several years past, has assumed a character of a fixed conviction and implanted itself in my mind as an unalterable verity. I propose, if in your estimation your paper is not to be filled with more important or more useful matter, to lay my view before the public through your columns in a series of articles, extending probably from three to six. The insertion of this will be my notice to go on.

I will begin by stating in general, that my view corresponds *substantially* with that of JONES of NAYLAND, viz: that "the Man of Sin" is the spirit of rebellion against all authority civil and divine, and is especially manifested in the establishment of new sects and religions.

In order to present my views the more fully, I will begin by stating the objections to the two theories—the one or the other of which generally preoccupies the minds of those that read the Bible.

The first theory is that which makes the Pope the "Man of Sin."

This theory of course, is of Protestant origin, and received, as I believe, its fullest developement and support from the work of Bishop NEWTON, on the Prophecies. It is a favorite theory with theologians of his class, and the strongest—that is, the most convincing—argument in its favor, so far as I can discover, is the fact that it applies an opprobious epithet to the Bishop of Rome, and furnishes something better than argument against that branch of the Church. With sober and thoughtful men, this consideration is not only of no force, but has too much the appearance of a want of charity, to be looked upon with much favor. Rome, with all her faults is a sister still, and has claims upon our charity no less than if she were so pure that we could hold free communion with her. If my sister has become a harlot, this does no destroy the family relation and natural ties between us, and though it may change the character of my duties towards her as a brother, it cannot release me from their obligation.

This theory relates that "the Man of Sin" is not a single man, but a succession of men, occupying the See of Rome through a succession of years, —in short that the Popes "are" "the Man of Sin." It also identifies "the Man of Sin" with Antichrist. I am disposed to think that they are the same—"the Man of Sin" and Antichrist. But of this, more anon.

Let us consider this. It would seem from the order of the Apostle's language that "the falling away," γ' 'αποστασια shall come *before* "the Man of Sin" is revealed. By the theory we are now considering, the apostacy, or falling away, is Popery—its corruptions and abuses. But obviously these did not precede the existence of Papacy.—For, fix the time when the Bishop of Rome ceased to be a true Christian Bishop, and became Antichrist or "the Man of Sin," at what period you please, it is evident that the introduction of Popery, or the apostacy, was subsequent to that time—the introduction of Papal abuses being a part, if not the whole of that which makes the Pope to be "the Man of Sin," as by this theory he is regarded.

But another difficulty is in the description of what occurred—a falling away—or apostacy.—Now can the Papal system of abuses and corruptions be properly called *"an apostacy"—"a falling away?"* I think not. From what have the Churches in the Papal obedience fallen?—from the purity and simplicity of the Apostolic age? It is indeed a painful truth that they have. But this would not be an apostacy. It would be a decline,—a corruption. An apostacy can be nothing less than a falling from that which constitutes the Christian state.

They have still the Scriptures, the Ministry, the Sacraments and the Creed. These they have never denied or rejected. From these they have not fallen or apostatized. No, their fault is of an opposite character. They have *added to* rather than *fallen from* these essential constituents of the Christian state.

But again: Has the Pope ever "opposed and exalted himself above all that is called God, or is worshiped so that he as God sat in the temple of God, showing himself that he is God?" I suppose, Mr. Editor, that some of your readers may be more familiar with what he has done than myself. But to my apprehension the Pope has never done this. He has never pretended to oppose God, or be above him. By the way, the friends of this theory seem to have paid no sufficient attention to the peculiarity of expression *"is called God,"* (of which I shall have more to say by-and-by,) but they have proceeded as if it had read simply, "opposeth and exalteth himself above God."

Now, so far as I am informed or believe, the Pope in the days of his most arrogant claims, has never pretended to sit in the temple of God and be great only because God has given him his authority—he has claimed to be great because God is greater, and has conferred upon him all his greatness. It will do for the subtle spirit of Puritanism or modern Evangelicalism to say that the Pope by going contrary to the spirit of the Gospel, opposes and exalts himself above all that is called God. But to bring so grave an accusation against him because he does not act according to *our views* of the spirit of the Gospel, but presumes to take a different view, must be left to those who can flatter themselves with the idea that no piety can be genuine that differs from their own. It will do for those who are as arrogant as the Pope himself to thus judge, but not for humble-minded Churchmen. Now I affirm that the Pope never has claimed for himself, but only for Christ through him, the authority which he has exercised, and which the friends of the theory under consideration, consider as answering to the description of St. Paul.

To my mind, the words of the Apostle describe some person or persons who without pretending to have derived any special authority from God in the way of appointment to an ordinary office in the Church, do actually put themselves into the place of God by assuming and exercising an authority which belongs to him alone. The Pope has pretended to act by a delegated authority and only to carry out what God has already revealed or instituted, (for he never yet adopted the theory of developement.) But when persons, ordinary laymen, undertake by their own inherent authority, and in their own names to institute a new Church, originate a new ministry of their own, prescribing the ritual and the creed of the new Church, there is an arrogance which far surpasses all that Pope or Cardinal, Bishop or Arch-Bishop ever displayed. These persons sit in the temple, or place of God, claiming and professing to do by their order and authority, and in their own name, what God alone can do, and to exercise an authority which, unless Christ be a mere man, God never has conferred upon any man, and the exercise of which He has always reserved to Himself exclusively.—This is far more like opposing and exalting itself above all that is called God, and showing itself that it is God, than any thing that has been done by him who sits in the Vatican and rules upon the seven hills of the Eternal City.

I conclude, therefore, for these three reasons, that the Pope is not "the Man of Sin" spoken of by the Apostle—1. "The falling away" of this theory did not precede the revelation of "the Man of Sin" of the theory. 2. The system of Popery, however bad it may be, cannot be properly called *"falling away"* or *apostacy*," and 3. The description of "the Man of Sin" given by St. Paul, does not correspond to the Papal assumptions and proceedings at all.

As this article is already sufficiently long, I will close here, and resume the consideration of the theories which I believe to be untenable, in my next.

CONTRIBUTOR.

For the Churchman.

THE GREEK CHURCH, AND THE NON-JURORS.

Rev. and Dear Mr. Editor—Since my last communication I have found some additional information on this interesting subject in *Mouravieff's* "History of the Russian Church" translated by the Rev. R. W. Blackmore, Chaplain in Cronstadt, to the Russian Company. I shall, therefore, make a few selections from this work, in order that the points may be distinctly presented which will enable us to judge of the practicability of a re-union between the British and the Oriental Churches.

M. Mouravieff is styled in the title-page, 'Chamberlain to his Imperial Majesty, and under-Procurator of the Most Holy Governing Synod; I suppose therefore that his opinions are entitled to some weight, and the book seems to be written in a highly devout and what his Church would call an orthodox spirit.

He speaks of the application of the Non-Jurors in a very concise and significant manner as follows:

> "Another important business occupied the attention of the Œcumenical Patriarchs at the time they received this letter from the Tsar, and the Russian Church also took some slight share in the matter. A certain Bishop of Thebeas, who appertained to the throne of Alexandria, happening to be in Great Britain, in quest of alms, suggested to the Anglican Bishops the idea of uniting themselves to the Œcumenical Church, and was the bearer of a letter from them to the Patriarchs.
>
> "The guardians of Eastern orthodoxy, having consulted together in council, made answer at length to the enquiries of the British, laying before them those unalterable foundations of the faith of their ancestors, *on which alone the Eastern Church could receive them into her bosom*, for she had already in the past century had an example of a false union with the Calvinists, who had deceived Cyril Lucar, Patriarch of Constantinople, and endeavored to propagate their heresy in the East under his name. The successor of Lucar, another Cyrill, known as Cyrill of Berœa, was obliged to deliver over the doctrines ascribed to his predecessor as anathema. But the learned Dositheus, Patriarch of Jerusalem, convoked a Council at Bethlehem, and set forth at large, in eighteen articles, the whole orthodox confession of the Catholic Church, with a rejection of the German doctrine, grounding himself upon the already existing "orthodox confession" of Peter Mogila, which had been acknowledged by the whole Church.
>
> "In the mean time the British Bishops, through James Protosyncellus, of Alexandria, entered into communication on the same subject with the Most Holy Synod, and transmitted to it their rejoinder to the answers of the Patriarchs, with the request that they might be forwarded to Constantinople. But the Russian Bishops seeing with *what heresy the Anglican document was filled, rejecting the traditions of their fathers, for the invocation of the saints, and the reverencing of Icons*, proceeded in the same guarded manner as the Greek Bishops, requesting them to give their advice in Council, without which they would undertake nothing. Upon this three of the Œcumenical Patriarchs, Jeremiah, of Constantinople, Athanasius, of Antioch, and Sophronius, of Jerusalem, together with the Bishops that were in Constantinople, immediately sent to the Most Holy Synod, the synodical confession of the Patriarch Dositheus, as the *best refutation* to oppose against the Anglican and Calvinistic doctrines, and entreated them, by a circular letter, to remain steadfast in the pious doctrine of orthodoxy; as they had long since been thoroughly sifted and decided by the Œcumenical councils, and the holy Fathers, and had been uninterruptedly held and preserved by the service of the Catholic Church, and it was *impossible either to add any thing to them, or to take any thing away.*"—p. 286-7.

If these are the sentiments of the Eastern Church, and I see no reason to doubt the fact, it will be a work of some difficulty to persuade its rulers, that the document which they state is filled with heresy is replete with sound doctrine. Also, that the second council of Nice, which they consider as the **Eighth General Council**, and reverence accordingly, is not entitled to any respect from the Church Catholic.

With regard to the use of the word *Transubstantiation*, I find the following note by Mr. Blackmore, (p. 401.)

> "This word appears both in the orthodox confession, and in the eighteen articles of the Synod of Jerusalem, held under Dositheus, A. D. 1672, which followed therein the orthodox confession, *and in these two documents it is not only the word but the whole Roman definition of the manner of the change by substance and accidents which is asserted* However, by a strange and providential inconsistency, the Greeks whose only object was to assert the real presence and to reject Calvinism, and who suspected no new difference between their own Church and the Latin, beyond the old and well known historical differences, coupled their admission of the Roman definition of the manner of the change, with a declaration, that by using the word "transubstantiation," they by no means intended to define, nor to allow any attempt to define, the manner of the change. This declaration passed from the orthodox confession into the eighteen articles of Dositheus, and has ever since stood side by side in both documents with the Roman definition of the manner, the incautious admission of which it in fact neutralizes and condemns. Within the few last years the Russian Synod has published a catechism based upon the orthodox confession, and stamped with all the authority of their Church, in which the word "transubstantiation" is retained and allowed with the explanation that it is by no means to be taken to imply any definition of the manner; and for this reference is made to the orthodox confession, while the definition of the manner by substance and accidents, which appeared also, though inconsistently, in the orthodox confession is entirely omitted. Words perfectly analagous to transubstantiation, such as transmutation and transelementation, having been always in use in the Church, it is evident as divines of our own Church have shewn, that the mere word transubstantiation may very well be used and taken in the same sense."

This account is satisfactory in some respects, but it reflects small credit on the Patriarch Dositheus and his synod that they should have drawn up their formula in so bungling and contradictory a manner. It affords some hope of better things that the catechism of the Russian Church, has corrected this error, but then it is to be remembered that the Russian Church is bound by the decision of the four Patriarchs, and that these solemnly confirmed the eight articles in their answer to the Non-Jurors, and styled the explanation of the latter *blasphemous*. In calculating probabilities and settling facts in this matter we must look to official documents, where they exist, and not to the opinions or sentiments of mere private individuals.

Mr. B. has also a note on the Synod of Bethlehem, which he states "was not convoked on purpose to condemn the Calvinists; but the occasion was taken by Dositheus to comply with the request, and follow the suggestions of M de Nointel, the French ambassador at Constantinople."

He then proceeds—

> "It must be confessed that the Patriarch Dositheus, in his zeal to condemn Calvinism and to oblige M. de Nointel, though he was by no means (as the Calvinists pretended of all who gave similar testimony against them,) a dishonest or Latinizing Greek, but a man of no small merit and sincerely attached to his own communion still did his work rather too "effectually" and went somewhat beyond the strict limits of the doctrine of his own Church. For not to mention the word *and definition* of transubstantiation, in which he followed the orthodox confession of Mogila, or rather (and especially with respect to that very point,) of Miletius Syriga he gave also the Tridentine enumeration of the books of the canon of Holy Scripture, and reproached St. Cyril with being either a fool or a knave for calling the others Apocrypha; and in answer to the question, Whether all the faithful are to be allowed to read the Holy Scriptures? he made his synod to answer roundly, "No!" On the subject of Purgatory, also, he goes so far in order to symbolize with the Latins, that he really leaves no more than a verbal difference. But these inaccuracies which were not made matter of examination or discussion at the time, and on which neither Dositheus nor Parthenius before him had any notion of making new determinations in the name of their Church, can never derive any authority from the reception and approbation given to the documents themselves, in which they were contained. Those documents, both the orthodox confession and the eighteen articles of the synod of Bethlehem, have been reasonably approved, as answering the end for which they were designed, and embodying in substance the doctrine of the Eastern Catholic Church; but any accidental Latinisms which have been adopted without reflection, in speaking at the instance of the French ambassador, and through the mouth of the divines of the Port Royal, to bear testimony to the common doctrine of both the Greek and Latin Churches against the Calvinists, on points on which the Greeks were least of all then likely to suspect or look for any differences besides those which were of historical notoriety; any such incautious admissions, I say, of Roman phraseology or opinions (which many causes would concur in making probable,) are of no sort of authority to establish any new decision in the name of the Church, but may as easily be omitted or corrected as mere errors of grammar or typography, as soon as they are perceived to contain any thing contrary to the traditionary standard of orthodoxy."—p. 405-7.

As far as the opinion of the annotator is concerned, this explanation is satisfactory, but what weight is his mere private opinion entitled to when opposed to the document in question. If the articles of the Bethlehem Synod are an authoritative exposition of the faith of the Eastern Church, (and the Patriarchs in 1721, and M. Mouravieff in 1838, say they are to be considered such,) surely they must be taken as a whole; and no single person who acknowledges them as authoritative, has any right to say that he accepts a part as sound, and rejects the rest as the offspring of ignorance and error. These decrees, unsound and corrupt as Mr. B. confesses them to be in some respects, have never been formally rejected or denounced by the Eastern Patriarchs; on the contrary they have been sent forth and acknowledged again and again as an *orthodox confession* of the Oriental Church. Surely those parts which are unsound must be removed in some more effectual way than by treating them as mere grammatical or typographical errors. It must be declared by the synods of that Church duly convened in what respects they are erroneous and inconsistent with "the traditionary standard of orthodoxy," and the portions which are thus inconsistent must be exscinded by the competent ecclesiastical anthorities. Not till then shall we have the right to regard and treat them in the summary way which Mr. B. proposes. If the document be unworthy of credit, and we cannot argue upon it, let us have some formal definition of the doctrines of the Eastern Church which is clear and authoritative. Till that is done we must take things as we find them in the best authorities.

M. N.

For the Churchman.

ONE CAUSE OF ROME-WARD TENDENCIES.

Rev. and Dear Sir,—I cut the following from the "Freeman's Journal," (Roman Catholic) for December 19, 1846:

> Dr. Tyng of the Episcopal denomination, holds an evening service every Sabbath in the Presbyterian church in Eighth street. A very large audience assembles at an early hour, and the house is filled long before the time of commencing worship. Dr. Tyng is an eloquent, impassioned speaker, and his sermons are pointed and practical. He has an extensive field of usefulness in his own church, where he is successor of the late Dr. Milnor. He is aided by his son who reads a part of the service, but the Dr.'s *extemporaneous* prayers at the close of the exercises, show that he at least can be *trusted* without a printed form. It is to be hoped that the time will come when some of his associates will be of the same stamp.—*Religious Herald.*

Now sir, there have been manifold reasonings, abundant obgurration, and vast vehemence wasted upon the secession to the Roman Church of some young men—for of the elders I do not now speak—did it ever occur to any writer to endeavor an analyzation of the feelings of these *per* or *con*-verts, as any one pleases? In the Protestant Churchman there is now in course of publication some such thing, incorrectly and unjustly executed. It is clear that the writer has not had the degrees of feeling which he tries to portray. He has not ascended from *ism*-ism to Puseyism, nor yet to Popery.

The young candidate for Holy Orders, is now for the most part a student indeed, not reading only certain text-books, but theology itself.—Such men are at once drawn to the Holy Fathers of the yet undivided Church. Now sir, one of the things first discoverable in the Primitive Church, and that which lays firmest hold upon the earnest and *forming* mind, is the *discipline* of that day.

The obedience to the law of the Church, is one of the noblest features of primitive times.—The writer could prove by personal reference, that it is almost the first peculiarity impressed upon the student, as it is certainly one of the very strongest. Discipline becomes, (unduly, if you choose,) the leading desire of the Catholic student. He feels the need of it for himself, recognizes the powerful aid which it gives him; and comes in time,—and we think not unnaturally—to believe it a vital part of a true, or at least *living* Church. Young men are of course not absolutely *set* in the principles whose science they have studied for three or four years only; and therefore yield those more or less feebly held, to the power of those (e. g. discipline,) which are loved with their whole souls, and to whatsover these latter may conduct to. To such men—and they are plenty now, and although young have God-given souls and their own value in the Church of Christ—to such men, a notice like the extract above, comes with a force which some who are older, wiser, and of much more consequence, cannot, or do not conceive of. Of these men, ten will go to Rome to avoid such breach of Church order, sooner than one for almost any cause of invitation. The young men are often unfairly treated by their fathers in Christ. When their minds are unsettled on any point, they want kindness, gentleness, and patience dealt to them. A rebuke for their errors will do them no good. Tergiversation of others towards whom they tend will not influence them. But the gentlest instruction is wanted. Above all, that when they read such notices concerning a Priest of our Church, and cry out in wonder, "How can these things be?" that then their Bishops, or parish Priests, or whosoever can, will show them how these things *can* be!

Our Church holds the Church of Rome to be a branch (corrupt as any one pleases,) of the True Vine. She holds the Protestant denominations to be no branches of any vine, unless it be of Satan's planting. Now, sir, it will be hard to persuade one of the men I have spoken of, that it is a deadly sin to join in the service of a corrupt *Church*, and no sin to join in the services of a *no* Church; a schism hating and hateful to all Church. They have in their ears the words of Holy Cyprian, speaking of schismatics: "Do ye avoid such men, I beseech you, and put away from beside you, and from your hearing, their pernicious converse, as though a deadly contagion; as it is written, 'Hedge thine ears about with thorns and refuse to hear a wicked tongue.'—Ecclus. xxviii, 24. The Lord teaches and warns us that we must withdraw ourselves from such, 'They be blind,' saith he, 'leaders of the blind.' Whosoever is separated from the Church such are to be avoided and fled from. Thinks ye that he is with Christ, who does counter to the priests of Christ? Who separates himself from the fellowship of His clergy and people? This man bears arms against the Church, * * * * * he dares to build another altar, *to offer prayer with unlicensed words*," &c., &c.—*Cyp. Treat.* v, 14. Then one asks the question of St. Pacian, "Is the authority of Apostolic men, of primitive Priests of the most blessed Martyr and Doctor Cyprian of slight weight with us? Do we wish to teach the teacher? Are we wiser than he was, and are we puffed up by the spirit of the flesh against this man, whom his noble shedding of blood, and a crown of most glorious suffering, have set forth as a witness of the Eternal GOD? * * * And shall the Fathers follow our authority and the antiquity of saints give way to be amended by us, and times now putrifying through their sins, pluck out the grey hairs of Apostolic Age!"—*Epist. 1 ad Sympron.* 8.

These sainted Fathers do influence and will continue, it is hoped, to influence the men whose complaint is here made. And if they turn to the English Church, they find (in want of book let me add, "I think,") a canon whereby attendants on, and aiders in, conventicle worship are *ipso facto* excommunicated.

Sir, these young men are in many instances, worth the attention of our spiritual Lords; they, if none others wish it, have a right to demand some discipline from their Bishops in these matters; and if they get it not, there is at least one who does not wonder, that being left to what guidance chance may send them, they will go where they *can be commanded* and *must obey!* "Feed MY Sheep," embraces this direction; see that they stray not from My pasture; or, if they wander, bring them back; if not by the gentle voice, then by the *staff* which I have given to you Bishops.

ACOLYTIS.

Hyde Park, Feast of St. Stephen, 1846.

To the Editor of the Churchman:

SIR,—The sweeping censure passed upon the conduct of Mr. Upjohn by the responsible Editor of the Courier and Enquirer, for declining to draw a plan, and superintend the building of an Unitarian chapel, brought to my mind an *amusing* account of a matter, kindred in character, very *amusingly* portrayed in that very clever work, "Ten thousand a year," which, with your kind leave, I will transcribe for insertion in the Churchman:

> "Dr. Hare was a very great man in the Ecclesiastical Court; in fact, by far the most eminent practitioner there. He was thoroughly versed in ecclesiastical law, and every species of reading connected with it; in fact, he had for the last thirty years been concerned in every case of the least importance, which had come before that solemn, quaint, and mysterious tribunal. He was possessed of great acuteness and powers of arrangement; of wonderful industry, but his capital quality was that of thoroughly identifying himself with his cause. Into every case in which he was employed, he entered with all the keenness and vivacity which he could have displayed in one of vital personal consequence to himself. The moment he had possessed himself of the facts of his case, he was really convinced, to the end of the chapter, that he was on the right side; that the legal and moral merits were with his client, and he ought to win. But, to be sure, such a *temper* was his! So fierce and fiery, that it scorched every body that came in contact with it. He was like an angry dog, who, if he has nothing else to snap at, will snap at his own tail; and Dr. Hare, when he had no one else to get into a passion with, would get into one with himself. * * * *
>
> When Mr. Pounce and Mr. Kennington entered his room, which was covered with papers and open books, the Doctor was settling *in furore* articles, extending over many hundred folios, against an unhappy curate, flourishing on forty pounds a year in Rutlandshire, *touching and concerning his soul's health, and the lawful correction and reformation of his manners and excesses*, (such was the solemn and affectionate strain, in which the reverend delinquent was addressed,) in having refused to baptize a child by the name of *Judas Iscariot*; that being the name desired to be given to his infant, by a little radical cobbler, a chattering infidel, who sought by that means to evince his hatred of the Christian religion. Now Dr. Hare was himself an ardent friend of the Church and a sincere Christian, but he had brought himself to look upon this poor clergyman, as guilty of a most flagrant piece of wickedness; and was forging, *con amore*, the bolt to be presently levelled at so enormous an offender."

B.

For the Churchman.

IN A BAD WAY.

Mr. Editor.—By an extract from the report of the Presbyterian Synod of New York, contained in a late Churchman, it would seem that *Intemperance* and *Sabbath-breaking* abound much among their members. The following extracts will show that "the brethren" in England are not much behind. There the preachers seem to be carrying out to its full length *Luther's* "blessed doctrine of justification by faith only and alone." A Baptist preacher, who attended the Evangelical Alliance as a delegate, gives the following account of *Temperance* among the evangelical brethren. It is not probable he became acquainted with many clergymen of the church; if so, they were "evangelical." When he speaks of clergymen he mostly means preachers—when he speaks of vestries, he means small rooms generally attached to meeting-houses and chapels—*there* called a vestry room, *here* called a lecture room.

From the New York Express, Dec. 3d, we extract the following:—

"The Rev. Alonzo Wheelock then addressed the meeting in a few pertinent remarks. He had found the Temperance cause in England just about as far advanced as it was in this country 25 years ago. There it was customary to find every sideboard covered with decanters. But there was one striking difference,—the English clergymen at the present time were more dissipated than American clergymen ever were or ever could be. In England it was now customary, even at vestry meetings, to use wine, and preachers sometimes *went from the House of God reeling to and fro, with the spirit of hell, instead of imbued with the spirit of God.* With these people the cause was unpopular. On one occasion, at a public meeting of these *divines*, he happened to say that if he were to drink wine habitually in the city of New York, his congregation would discharge him in less than three weeks, whereupon he was called to order, and thus commenced the wicked warfare against Dr. Cox."

Sabbath-breaking, it seems by the New York Observer, is advocated by these "brethren"—see article "British Views of Sabbath rest," Jan. 2d:—

"The London Patriot, the religious paper representing the Dissenters and especially the Independents of England, the most evangelical of all the christians of the island, takes high and open ground against the Company, denounces their resolution to respect the Sabbath as a wrong, and invokes the aid of Government to compel them to run their trains on that sacred day!! We confess that such an avowal from such a source is almost incredible, and we would not believe it without the evidence before us. But in successive numbers of that paper the editors maintain their unhallowed ground, and defend it with *a violence of which infidelity might be ashamed.* In their paper of Nov. 23, they say,

'The Directors of the Edinburgh and Glasgow Railway in determining that no passenger-train shall run on that line on the Lord's-day, have adopted a course which cannot, we think, be reconciled either with justice or with the public interests, and if this can be made plain, it will be almost superfluous to show, that religion cannot require, or a conscientious but mistaken view of religious obligations excuse, so direct an infringement upon the rights and privileges of the people.'

"What a spectacle is here presented to the world! The *Patriot*, representing the Evangelical Dissenters of England, denouncing a Rail Road Company for resolving to respect the Fourth Commandment!! * * We are inclined to believe that there is something fundamentally wrong, in the standard by which some of our British brethren judge of moral questions, or else their faculties of moral vision have become perverted, so that they cannot discriminate. And as they are fond of defining the terms of Christian communion, and think that practice is the best test of Christian character, we submit whether it is not the duty of American christians to examine into the claims of those who do not hesitate to set aside the commandments of God and teach men so. Surely there can be no Alliance as *Christians* between those who respect the Fourth Commandment and those of this latitudinarian school."

J.

For the Churchman.

EVANGELICAL ALLIANCE.

About a year ago, I endeavored in a communication to the Churchman, to shew the futility of any attempt to combine elements so antipathetic as go to make up the Evangelical Alliance.

Although at the time I was disposed to laugh at this effort to "weave a rope of sand," I have now so far changed my views as to acknowledge that it is, in newspaper language, an important move. The main object of the alliance is not as I then supposed union to combat the Church of Rome, but union for its own sake, and the "move" is important, not from any result to be effected directly by the union, for I still believe it futile, but as evidencing a feeling pervading christendom that it is necessary to return to a better state of things than has obtained, since the notion has prevailed that each man is his own interpreter of Holy Writ; that there is an unsatisfactoriness in schism, and a longing to be again rejoined in one body. Important as likely to awaken a deeper spirit of inquiry in those really anxious to restore that "oneness and holy unity" which characterize the Church in "primitive times." The surface of the waters has been troubled; it may be an angel has come down.

The following is a report from one of the daily papers of a meeting explanatory of the Alliance:

"The first address of the evening was delivered by the Rev. Dr. Dewitt of the Dutch Church. He spoke of the oneness of the true Church Evangelical as it existed in the primitive times, and upon that oneness or holy unity depended its success.

"The next speech was delivered by the Rev. Dr. Mason of the Bleecker street Church. He wished to enlist the feelings of the American public in behalf of the Christian union, and desired to extend its principles. There was no such thing as union without harmony. He wanted harmony to reign throughout the borders of Christendom. Unity was what he wanted, not uniformity; the former related to principles and feelings, but the latter merely to external rites."

That the object is good, and the sentiments true, I presume no one will gainsay.

The movement is important, inasmuch as it proves that men begin to perceive the fallacy, that religion is a matter entirely between each man's conscience and his God, but that on the contrary, it is social as well as individual, and that there must be some bond of union whereby we may know and feel that we are "brethren one of another," that there must be a visible and a Catholic Church.

The movement proves that men begin to feel that the watchword Protestant, is no longer sufficient to hold them together. The bond that men have invented, has been found too weak, and though men would fain invent another, the devout and humble cannot but see, both from experience and the teaching of their own hearts, the inefficacy of any human attempt to join together elements so discordant, and tired of wandering from one expedient to another, they will seek refuge at last for their lonely spirits and weary feet in the "home of the lonely," the ark of safety.

It is an important move, for it shews that the Bible as interpreted by each man's private judgment is not sufficient as a bond of union, but that this private judgment has led men away from the "holy unity of the Church Evangelical of the primitive times;" that "Bible Christians" is too indefinite to express the Christian faith as it was in primitive times; that being *Bible Christians*, (in its popular sense,) does not mean members of the visible Catholic Church, for the Church is a body in which unity is preserved, for in the Church "they *all* speak the same thing that there be no division among them; but that they be perfectly joined together in the same mind and in the same judgment."

The object of the Alliance is unity of principles; and the movement is important inasmuch as it will lead those who are really desirous of accomplishing the proposed end, to search deeper into the doctrines of that "primitive Church," whose "holy unity" they emulate. Honest men will not lay aside their *principles* that they may agree with other men. The Baptist cannot conscienciously consent to, approve of, or give countenance to, infant baptism. The Unitarian, who believes the worship of God the Son to be idolatry, cannot consent to, approve of, or give countenance to the prayers that are daily offered to that divine person. The Presbyterian cannot sacrifice his principles that he may agree with the Universalist. No, the union must inevitably dissolve; and Baptist, Unitarian, Presbyterian, Universalist, all, must study and return to the *doctrines* of that "primitive Church" before they can enjoy its "holy unity," and be like minded one towards another; for it is the *doctrines* of that primitive Church that lead to "oneness," since they are the doctrines "once delivered to the saints," unchangeable and everlasting, and which the Church in obedience to the divine command has ever held fast, that as she acknowledges but "one Lord," so also that there might be but "one faith."

B. H. E.

From the English Churchman.

We had supposed that most Churchmen had by this time, discovered the manifold evils which lurk beneath what is plausibly termed the "Temperance movement." Seeing that the majority of those who get up Temperance, or rather, Teetotal Societies, are schismatics and heretics, we we do not see how any person claiming to be a sound Churchman can be induced to throw in his lot with theirs. Even those who glory in the name of Protestant, need not look far to discover a most potent reason why they should refuse to unite with Father Mathew in his universal Teetotal scheme. Once persuade men that total abstinence from wine is a duty, and one of the strongest objections to one Roman practice (the denial of the cup to the laity) is materially weakened: for the distinction between fermented and unfermented wine is far too fine and perplexing to be recognized by the bulk of mankind.

We have been led into these remarks by the perusal of an appeal—seriously made—for *perpetuating* "Teetotalism," by the foundation of a Church, Parsonage, Schools, and College upon "Teetotal" principles!

The Prospectus, or appeal, is dated from Newcastle-upon-Tyne, in the present month, and the following are extracts:—

"Early in the Spring, during the Assize Week, it is intended to hold a Bazaar in aid of the erection of a Church (with its endowment), parsonage, Infant and Day Schools, and also a small Temperance College, or Normal School, chiefly with a view to provide a superior class of teachers.

"The Church (which it is proposed to place in *some* populous district at present unsupplied) will *be in the hands of five or seven Trustees, who will appoint, as the Incumbent, a Clergyman who is prepared to set his people the example of entire abstinence from all the drinking usages of Society,* and who will also appoint masters and mistresses to his schools who are abstainers, and desirous, on suitable opportunities, of impressing the rising generation with the importance of carefully avoiding acquiring a taste for intoxicating drinks. It is doubtless by means of the rising generation that we may hope most effectually to suppress the drinking customs of our country. All are agreed that whatever plea there may be for adults taking alcoholic beverages, no excuse can be offered for training up our young in such practices. Hence the importance of the proposed college and schools.

"The advantage of conducting a parish or district (not simply one of incumbency, *but in perpetuity,*) on *such principles* are so obvious, and the amount of good likely, with the Divine blessing, to accrue, so great, that it is unnecssary to dwell upon them.

"The College will be thrown open to members of *different Christian denominations*, without reference to *sectarian differences*, and *controversial works will not be allowed in the Institution.*

"The College to be under the management of a Council of Governors of not less than twenty-four, and not exceeding fifty, the Incumbent and Trustees to be *ex-officio* Governors. A donation of 50*l.* to the Church and Schools, or to the College, to constitute a life-Governor; but, after the erection of the College, the qualification to be raised to 100*l.* The additional Governors to be elected by the annual subscribers of 1*l.* 1*s.*, and donors of 5*l.*, but no one to be eligible as a Governor who is not an annual subscriber of 1*l.* 1*s.*, or a donor of 10*l.*: and all Governors, except life-Governors, to be chosen annually, or once in three years. The nomination of young persons to the College to be in the hands of the Governors and contributors, (whether abstainers or not.) Such nominations being regulated by the amount of the nominator's contribution to the College.

"The importance to future generations of this undertaking it would, perhaps, be difficult adequately to estimate. That temperance principles are taking a hold upon the public mind, no longer admits of a doubt. Every town and village in this nominally Christian land affords proof both of the urgent need of temperance principles, and also of their great efficacy. The reclaimed characters in every part of the kingdom are so many living witnesses that the temperance movement is not from beneath, but from above—*that its origin is divine*—that it is *a heaven-born project,* and that *the blessing of the Most High signally rests upon it.*"

"Collecting Cards" are to be issued, and a list of ladies, who will receive articles for the Bazaar, is given. Then follows a list of subscribers, from which we extract the following names:—

The Hon. and Rev. O. W. W. Forester	£ 5
The Rev. Dr. Marsh, Leamington	5
A Clergyman	250
Do. for College	50
Do. annually	5
The Rev. F. C. Chalmers (Curate to Dr. Marsh	
The Rev. Henry Du Puy, Chelsea	
" W. W. Robinson, do.	
" F. H. Maude, Curate of St. Paul's, Newcastle	
" L. Paige, Ch'n to Newcastle Gaol	
" H. W. Wright, P. C. of St. John's, Newcastle	
" R. Taylor, *F. of Durham College*	
" P. Pensom, Vicar of St. Oswald's, Durham	
" R. Clayton, Newcastle	

The prospectus is signed by the Rev. F. H. Maude, the Rev. (?) W. Wight, and W. Clayton Walters, Esq., who act as "Secretaries" to the scheme.

Is not this "a dainty dish" to be concocted under the eyes of the Bishop of the Diocese? Seriously, is it not monstrous that Parish Priests and Fellows of Colleges should be allowed to unite for the foundation of a College in which the question, whether our Blessed Lord be "Very God of Very God," or only a mere man, is to be left open and undecided—in which no book that decides it is to be admitted? The Bishop of Durham cannot allow this scheme to proceed without seriously compromising his character as a faithful guardian of the Church. And where, too, are the authorities of the University of Durham? Will the Clergy of the Diocese of Durham, also, and especially those of Newcastle and its neighborhood, look quietly on while this scandal is upon the Diocese?

That Churchmen who are up in arms at the slightest indication of a "tendency to Romanism," should be utterly careless, inactive, and silent, when Protestant heresy, or even Socinian blasphemy is tacitly sanctioned by Ministers of the Church, is a most perplexing and painful anomaly. O, that all Churchmen, and especially those who hold authority for the good of *all*, would fairly and honestly use *both* eyes, and *both* hands, so that seceders might have no excuse for asserting (or persuading themselves) that partiality and injustice drove them from our Communion.

Read and revere the *sacred* page; a page
Which not the whole *creation* could produce;
Which not the *conflagration* shall destroy."

Young.

The Churchman.

NEW-YORK, SATURDAY, JAN. 9, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

NEW YORK.

The city of New York is capable of making a proud boast, which we question whether another city in our country can make. If it is true of individuals that "whom the Lord loveth He chasteneth," and if the evidence of loving chastisement, is their growth in grace, so may it be true of a diocese that chastisements are sent to it in love; and of the diocese of New York in particular it is clear that the period of her external difficulties has been a period of extraordinary spiritual advancement. Churches in the city of New York have increased almost too rapidly for computation by those who are at a distance. They have been erected for one destitute class of society after another until, with the church for the Jews just provided, the last class is supplied with a temple especially their own.

"We may now say," writes the Protestant Churchman, "that no class of the population of this city is overlooked by our Church, but that she has made special provision for all. The 30,000 seamen have two places of worship provided and supported as free churches, in which they may hear the tidings of redeeming love. The 20,000 colored people have also two places of worship in which they may assemble to offer their praise to the Most High. For the French population there are also two places, and for the German one, in which they may hear in their own tongues in which they were born, 'the wonderful words of God;' while the Blind are gathered together, and, through a sense of feeling, taught also to utter the praises of God. Now, as the last remaining duty, to supply the spiritual wants of the only class not especially provided for, the 12,000 Israelites of this city have a place of worship opened for their especial accommodation, in which they may hear the Prophets explained, and the evidences offered which prove that the Messiah has come."

May the diocese which has given a new impulse to the theology of the whole American Church, be equally happy in finding itself a leader in good works.—*Church Times.*

We have no doubt of the correctness of the above statement, though like most general statements it must be taken with some particular abatements. We have known of several persons (whence it is fair to infer that there are other like instances of which we have not heard) who have been so disgusted by the unjust treatment which the Bishop of this Diocese has received, that from being regular attendants on our public services, they have abandoned them, and become as good as lost to the Church. Should the above statement meet the eye of any such, we hope they will be led to a better mind; for whatever indignation they may feel at seeing their bishop sacrificed (as they honestly believe) to slanderous tongues and vindictive passions, a little reflection would convince them that the chastisement is sent in love, and that it may be in their case, as well as in the case of others, turned to spiritual advancement, and that at least they take a very improper way to testify their dissatisfaction. Neither can it be disguised that there have been others, and those of a high order of mind, whose confidence has been shaken, and whose affections have been in some degree chilled towards the Church by what they consider (forgetting that the end is not yet) the triumph within her of a party which from the Reformation to the present time has always been distinguished by a superior affectation of purity, and an exhibition of intolerant and inquisitorial temper. But in despite of these and such like abatements, it is nevertheless true, and is matter of common remark and admiration, that the Church in this diocese has never increased more rapidly in strength and numbers than since the commencement of its recent most severe and humiliating trials. So blind is human wisdom, that the causes which it was feared would arrest the progress of the Church, and sow among her members the seeds of discord and confusion, have had the very opposite effect. Those who expected to see us rent in twain by the startling events which have transpired, have been led to investigate the causes of our union and the secret of our strength; and the result has been an accession to our ranks. The same gracious Providence which has thus far overruled the devices of the Church's enemies for her good, may yet work out for us (though we see not how) a complete deliverance, and therefore we may severally say, "Though he slay me yet will I trust in him." To the Divine Providence we submit, in the prayer that his will, whatever it may be, and not ours, may be done. Humanly speaking, indeed, the re-instatement of the Bishop of this Diocese in the discharge of his Episcopal functions would do more than any thing else to demonstrate the strength of the Church, and her power to repress the malignity of faction, and to protect those who have a right to her protection, and who have none on earth besides her to whom they may look for protection. But God knows what is best for us, better than we know ourselves, and to His will, therefore, we bow in humble submission. It may be that we are not yet worthy of the blessing: that we need further chastisement, and to have more deeply wrought in our souls the lesson "that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skilful," but that "He will do all that pleaseth Him." If so, may we as a diocese still have that growth in grace which is "the evidence of a loving chastisement."

Since writing the above, we have seen the first number of a city paper, called the "Sunday Porcupine," and although we find in it some good pieces on Christmas, yet we must express our strong regret that it should be published on a day which the Church has ever accounted holy, and set apart to special acts and exercises of devotion.

In looking over this paper we were struck with an article headed, "An Appeal. *Right Rev. Benjamin T. Onderdonk, Bishop of New York,*" the writer of which speaks in terms of high respect for the Bishop, and of unmeasured condemnation of the proceedings by which he has been "held to the earth, ground to the very dust, libelled, traduced, and defamed." We have been led to notice it particularly in consequence of the following avowal:

> I have but a few words to add, at the moment. I may say more hereafter. I was one of those who hoped and believed that Bishop Onderdonk was guiltless, from the beginning to the end of the trial. But, when I collected, and carefully collated the whole evidence, I was compelled to abandon him. I submitted in silence, and with a sorrowing heart abandoned him, for I then believed him guilty. Since then, I have learned that, which assures me of his innocence, and I shall remain steadfast to him to the last. The movement that is in embryo, in his behalf, fills me with new hope, and assures me that he will be restored to society, and to the Church. I thank you for consenting to publish my essay; and, if I shall not be found obtrusive, you shall hear from me again. Hobart.

To what the writer alludes by "the movement in embryo" we do not know. We quote the passage merely to call attention to this ingenuous confession and avowal. What has happened to one reader of the trial has doubtless happened to others, and might happen even to those who sat as judges on the occasion, supposing them to be possessed of the same amount of candor: on a calm and dispassionate review of the whole case, with opportunity for maturer reflection, and in the light of additional evidence, they might see that *which would assure them of the Bishop's innocence, and make them remain steadfast to him to the last.* If men may come to change an opinion which they have once formed and avowed, it is still more probable that a calm review of the trial by those who are not committed to an adverse opinion, would lead to a result equally favorable to the accused. Hence the wisdom of a Court of appeal, a blessing and privilege of which Bishop O. is perhaps the only man in a civilized or Christian country who is deprived. That an innocent man should be condemned is a thought of all others the most revolting to the better feelings of our nature; but that a Christian Bishop, and one who is confessed to possess the most sterling qualities of head and heart, should be condemned for crimes of which he is wholly innocent, is a thought most horrible to a Christian, and an event the most dreadful in its consequences to all who participate or acquiesce in it, even by silence. In the absence of an appellate tribunal, what security has the church, what security has any of her members, what security, reader, have *you* that in condemning Bishop Onderdonk—if you do condemn him—you are not condemning one who, as a man and a Christian Bishop, is innocent of the crimes laid to his charge? Our own opinion remains unchanged, that the presentment under which Bishop Onderdonk was tried ought to have been dismissed in scorn by the court. We have not yet been able to see that it is not an outrage on the sacred name of justice, even to try a man on such a presentment, after such a lapse of time, with such witnesses, and under such a canon as were enlisted for Bishop Onderdonk's destruction. Personally, therefore, we are not concerned in the above honorable confession, but as others have taken a different view of the subject, we have thought it not amiss to commend it to their consideration.

We acknowledge with much pleasure the receipt of the first No. of the Fourth Volume of The Missionary, with its now familiar motto—"Christ and the Church." The objects of the paper, and the occasion of its revival, are explained in the following announcement:

"The Missionary is revived for personal and local convenience. It will afford an authentic channel of intercourse with the Clergy and parishes of the Diocese. It will be a convenient auxiliary in the pastoral teachings of the parish. It will serve as an advertiser for the Church institutions. It will supply the opportunity to say *to* them, and *for* them, what, from time to time, will be important to have known *within* them, or *about* them. While it will thus be emphatically a *domestic* Missionary, it will be always glad to be of use, *abroad.* What concerns one member of Christ's Body must be of interest to all. At home, or abroad, it will 'study to be quiet, and to do' its 'own business;' and, continuing 'steadfast in the Apostles' doctrine and fellowship,' will 'follow after the things which make for peace,' 'wherewith one may edify another.'

"The Missionary will be sent free to all the clergy of the Diocese of New Jersey, and to all the Bishops. It will be furnished without cost to all the teachers and pupils of St. Mary's Hall, and Burlington College; and to the teachers of all children under religious training in the parish of St. Mary's Church, Burlington. For the rest, twelve monthly numbers will be sent, by mail, or otherwise, to the address of every person who shall enclose one dollar, postage paid, to Edmund Morris, Publisher, Burlington, New Jersey.

An appeal in behalf of the poor of St. Simon's Church, which was made public in our paper of the 26th ult., has, we are sorry to learn, not received the answer which the makers of it had a right to hope for from the liberality of Churchmen. Surely the poor are not to call in vain at this season, which should be one of open hearts and hands. An inclement period must, ere long, come upon us, and we hope that the agent of the parish will be enabled, in good time, to provide for their wants.

Donations of any kind may be left at Stanford & Swords, Dr. Hobart's, 77 Prince street, or at Mr. Thomas Cook's, 216 Houston street.

In the last number of the Churchman, a correspondent intimates that the stated seasons of ordination are not observed in any American diocese. Will the Churchman be so kind as to inform his correspondent that the present Bishop of Maryland has regularly, since the Sunday after his consecration, held ordinations at the canonical times, unless when he was absent from the diocese on official duty, or when there were no candidates ready. The two causes together may have caused three or four omissions. There have also been a few ordinations at other times, under peculiar circumstances.—*Church Times.*

Errata.—In the article of "The Greek Church and the Non-Jurors," 6th paragraph, 2d line,—for "*Eighth*" General Council, read—seventh. And—eighth paragraph, tenth line—for "*eight*" articles, read—eighteen.

The account of Mr. Palmer's labors towards a reunion with the Greek Church, to which we alluded in a former number, will be found on our last page.

For the Churchman.

TRINITY CHURCH.

This beautiful Church, lately erected on Fish street, opposite Centre Square, is now completed. It was opened for the first time for divine service on Christmas eve. The day of consecration is not yet appointed. The edifice is unique in style and architecture. The plan is cruciform; the style pure Gothic. The depth, including the tower and chancel, is 95 feet. The nave is 30 feet. The transepts are each 30 feet wide. The chancel is very neatly finished, and is 19 feet wide by 12 deep. The tower is 12 feet square, ascending to the height of 50 feet, and is terminated with pinnacles three feet in diameter, and 9 1-2 feet high. The corners of the towers for the whole distance are finished with octagonal buttresses, and are terminated also with pinnacles. The front of the nave is buttressed and pinnacled in the same manner. The outer walls are 18 feet high, and the distance from the eaves to the apex of the roof is 20 feet, presenting a very steep, antique looking roof. The church is lighted by eight windows, 9 feet high, 4 feet wide. The roof is formed in the bracketed style, the main timbers of which are beautifully grained to resemble oak, being left exposed. The walls are plastered up to the very apex. This, with the numerous oaken timbers, gives the upper portion of the church a singular but pleasing appearance. The church will seat 650 persons. The gallery for the choir will seat about thirty persons.

A very handsome recess for the organ is formed in the tower.

The building was planned and built under the superintendence of D. C. McCullum, Architect. The masonry and carpenter work was done by Mr. A. G. Bassett.

The ladies of Trinity parish, much to their credit, have furnished the church with carpets, chandeliers, &c. The building cost $10,000. Our Rector, the Rev. Vandervoort Bruce, has been with us but ten months, during which time he has drawn together a large congregation, and has had built for him one of the neatest churches in Western New York. The Rev. Mr. Bruce deserves much credit for his zeal and devotion in his arduous undertaking. He has in this short space of time gathered around him a large and interesting flock, and they love him for his talents as a writer, for his eloquence as a speaker, for his devotion to the spiritual welfare of his people, for his accomplished manners, for his consistent course as a Churchman, and for his devotion as a Christian.

May God, who has thus far blessed his labors, give him health and strength to go on and do more good.

R.

Rochester, Dec. 26, 1846.

The Courier publishes, from the correspondence of the London papers, a long account of the massacre of a large number of Nestorian Christians, by order of their great persecutor, Beder Khan Bey, in the month of October last. It seems that Beder Khan Bey collected various detachments of troops under the command of the Beys of Haikasai and Bevari, himself taking command of a large body of Kurds, and marched into the country of the defenceless and unresisting Nestorians. He then divided his force into small parties, and fell upon the villages. The correspondent of the Morning Chronicle gives the following revolting details of this expedition;—

Thirty-six of these villages, at the least, have been thus made the scenes of the most harrowing wholesale murders. To speak of their having been sacked, plundered and burnt to the ground, would be to draw attention to an incident of small importance, in the face of the greater horrors which these bloody barbarians committed. Men, women and children, crying for mercy; the women and children, in the agonies of terror, were put to death by every species of torture which cruelty could invent. Happy were those who were shot, or who fell by the sword, who had not their bowels ripped out of them while living, or who were not impaled amid the shouts and laughter of the murderers. Two of the bishops of the Nestorians, if not more, were impaled, and several of the priests. But that was not the worst torture that was inflicted. Children were torn from their mothers, some from their mothers' breasts, and in presence of their mothers, who were obliged, screeching, to look on, put in the most shocking manner to death. The mothers afterward were sacrificed. The youth of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and satiety, were cut.

The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty, which call for a retribution as nearly equal to their bestial ruthlessness in severity as can be inflicted. *Three thousand of the Nestorians have perished in this massacre, on the lowest calculation.* The most extensive slaughter took place at a large village, or township, called Bias, where Beder Khan Bey was himself present. Here the two bishops were impaled, and from this place were sent the three hundred heads (*pickled*) to the Pacha of Mosul, with the insulting message, that if the Porte *presumed* to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid.

While these things were happening, a council over which the Nestorian Patriarch, who has escaped from Mosul, presided, was held at a town called, if I recollect aright, Artchy, one of the principal Nestorian settlements. Here it was determined that, as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the lake Oroomiah. The execution of this design was, however, difficult, perilous and disastrous. The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of emigrants, stronger than the others—commanded, I am told, by the Patriarch—were attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed, before two Imaums, that he would exterminate the whole Nestorian people; and all of them who have not strength to reach Persia will certainly experience the full realization of this oath.

The same correspondent says that this ruthless onset was doubtless provoked by the act of the Turkish Cabinet, in deposing Beder Khan Bey, from jealousy of his power, and this, it was supposed, had been done by an arrangement with the Nestorian Patriarch, then at Mosul, who had promised the aid of the Nestorians in accomplishing this object. These people were thus exposed to the fury of the barbarians, and the Porte could take no efficient steps for their protection. Several of the foreign envoys at the Turkish Cabinet, including Mr. Wellesley and M. de Bourqueney, have sent in very strong notes upon the subject, insisting that Beder Khan Bey is a monster who must be crushed, and the Porte professes the same sentiments. This, moreover, is more easily said than done; for he has a force of 40,000 men at his command, and is virtual sovereign of the whole mountain district.

The Turkish Porte has been a good deal alarmed by the fact that Russia is collecting an army in Podolia, on the frontiers of Wallachia, variously represented from 80,000 to 150,000 strong. It is supposed that its real object is to invade Wallachia; though the Porte fears it may be directed against Servia, the Prince of which has dared to provoke the wrath of the Russian Czar.—*N. Y. Recorder.*

CONSTANTINOPLE.

Our readers will recollect that not long ago the Congregational missionaries in Constantinople, succeeded in forming a schism out of the Armenian Church; and that the seceders wrote a letter which was published in American papers charging Bishop Southgate with conniving at persecution which they claimed to have suffered from the Armenian Patriarch, on account of what they called their "Evangelical" opinions. Bp. Southgate replies to this in a letter sent to the Protestant Churchman, with the request that other Church papers would copy it.—*Church Times.*

A letter to certain Seceders from the Armenian Church, by whom a communication has been addressed to the Protestant Episcopal Church in the United States of America.

Sirs,—Although it is not my custom to notice newspaper articles publicly, there are certain reasons which induce me to depart from my rule in the present instance, and to reply to your letter of the 29th of May, which I find in some American journals of a later date. That letter being addressed to the Church whose representative I am in this country, it seems peculiarly proper that, if answered at all, it should be answered by me.

In undertaking this duty, my sole desire towards yourselves is that I may be of some benefit in leading you to review your position, and to reflect before it is too late, on the extraordinary course which you have adopted. Towards others, I have the wish to show the very erroneous character of your statements, and to make it plain how very far you have departed from a way which is safe and proper. While it is necessary for me in so doing, to use great plainness of speech, nothing, I trust, will be found in that which I am about to write, which shall savor of the "unmercifulness" and "want of pity" with which your letter charges me. Nothing, I am sure, is further from my feelings. On the contrary, I think that you are fit objects of pity, for I believe that you are rather misled than wilfully erring. Yet, I must not the less faithfully tell you of your faults. May God grant you eyes to see, and hearts to understand how destructive to the interests of true religion is the course which you are pursuing.

You begin by calling yourselves a "branch of the Universal Orthodox Church." Whether you are so, indeed, will appear perhaps more clearly from what I am about to say.

You profess also to "hold fellowship with every branch of the Church Universal which is truly Evangelical." Whether this claim is to be admitted, will depend upon the establishment of the other. If you are truly a branch of that Church, your title to fellowship is a good one; otherwise, not.

If you are a branch of the Catholic Church, you have become so by your separation from the ancient Armenian Church, of which you were lately individual members, and by your formation into a distinct and hostile communion. If this separation and reformation have been conducted upon principles which are recognized by the Church of Christ, you have, as a body, a just claim both to the title and the fellowship. If it has not been so conducted, you have no such claim.

I. The argument which you use to justify your position, is that you were cut off from the Armenian Church because you would not sign a certain form of confession to which the Patriarch demanded your signatures. You give a part of the confession as a specimen. I do not hesitate to say that it prescribes terms of communion which have never been imposed by the universal Church of Christ.

1. But I must reply that I have diligently examined this matter, not now for the first time, but several months ago, and that my conclusion is, that neither this form, nor any like it, has been presented to you by your patriarch for signature. Upon this point I have first, his own explicit declaration. He has told me, formerly, when this confession was first published by your friends, and lately, since your letter was printed, that he neither put it forth, nor has he even sanctioned it. He declares it to be wholly unauthorized by him. You can hardly be unadvised of the fact, that in the Armenian Church there are men of very different views. While there are a few who are doing all in their power to Romanize it, there are others (who entirely disapprove of *your* proceedings) who would sooner lay down their lives than sign such a confession as this. I have good reason to believe that it was drawn up by one of the former class, and by him given to an ignorant priest, who incautiously may have used it for his own parish, for on this point of its having been used at all, I have no clear evidence. At all events, it was neither used nor approved by the Patriarch, and if any one refusing to sign it, had appealed to him, the appeal would have been sustained.

2. The Patriarch's word upon this subject ought to be sufficient to convince any unprejudiced mind; but as you have not hesitated, on many occasions, to charge him with falsehood, I shall make it clear by other evidence, that you have not been called upon by him to sign any such confession. First, I have many times received from his own lips, his views upon the points embraced in that document, and they have uniformly been such as would preclude him from preparing, or enforcing upon others, such a confession, without the greatest hypocrisy.—Secondly, I have myself seen the signatures of all those who have returned to the Church, (being a much larger number than you who remain in schism,) and not one of them is appended to any such confession. They are all contained in a paper which is otherwise blank, and were put down by the individuals not assenting to any form in particular, but only as a token and pledge of their sincere return to the Church.—Thirdly, the Patriarch did not require subscription to a form, but merely a verbal pledge, (with the signature as just mentioned,) that the individual regretted his schismatical course, and purposed hereafter to remain a quiet and peaceable member of the Church. I have this from several of the most respectable men in your nation, who have been present at different times when the Patriarch was receiving returning seceders, and have incidentally in conversation given me an account of the course pursued, without any design beyond the conversation, and without any idea, on their part or mine, that there would ever be occasion to use such testimony publicly. I have also the same from the Patriarch's private secretary, the individual who would have drawn up the document if it had been issued by the Patriarch, and who has been a confidential and daily witness of all his proceedings in this matter. The same individual said to a friend of mine, in an unguarded and familiar conversation at the time that this form of confession appeared, that it did not issue from the Patriarchate.—Fourthly, your own friends and patrons give substantially the same testimony in one of the first cases of returning seceders which they had to record. One of them, Mr. Dwight says, under date of Feb. 7th, 1846, "it is stated in the letter of Mr. Homes [written Feb. 5th and 6th,] that hitherto not one of our brethren has yielded to the Patriarch's demands. I believe that this statement must now be qualified. There are two truly pious men, I believe, but weak-minded and fearful, who have made, as I understand, a sort of compromise with the Patriarch; though in one of the cases at least, *it was not by the denial of any truth or the profession of any error.* The individual told the Patriarch, that he should live and die in the belief of the evangelical doctrines, and that his heart would always be with us; but at the same time he promised to keep aloof from us, and on this condition, the Patriarch permitted him to remain in his business." (*Missionary Herald, June, 1846, p.* 169.)

Now, this is the language of your friends, patrons and spiritual guides. It shows clearly, that in one case the Patriarch exacted no such terms as you assert; and what he did in one case, it is to be supposed he was ready to do in all.—Fifthly, I had it in my power when these troubles began, to effect your restoration to your church upon terms such as I would approve. I have already intimated that the form of confession which you have given, is one from which I entirely dissent; and no one knows this better than the Patriarch. He well knew that the terms which I should propose, were such as were consistent with the maintainance of all evangelical truth. And yet I had it fully in my power to restore you upon these terms. The reason why I did not succeed, was that I could not gain access to you. I sent once, and again, by a special messenger, requesting an interview with some of those whom I understand to be among your leading men. One of you, after repeated invitations, promised to come to me, but when my messenger again saw him, he had evidently abandoned all such intention. Some time after this, I saw a paper, drawn up by your patrons, the Congregational missionaries, and signed by two of them, in which it was stated that they would not recommend your return to the Armenian Church, even if all your demands were complied with. I knew you to be so entirely under their guidance, that I thereafter ceased to hope that your restoration could be effected.

This may be a sufficient answer to your complaint that I have held no communication with yourselves,—a complaint, allow me to say, unjustly made, since you yourselves refused communication. Had your leaders yielded to my invitation, and thereupon shown themselves willing to accept proper and reasonable terms, you would now have been peaceful and happy members of the Armenian Church, instead of wandering as you are, in unjustifiable schism; and all the evils which you have suffered therefrom, might have been avoided. This power could not have been conceded to me if it had been the Patriarch's intention to require submission to any such demands as the form of confession given by you, would imply. For, sixthly, the Patriarch, at that time, in several interviews, gave me not only his own views, but the terms upon which he was willing to receive you, and I must say that they were such as were entirely inconsistent with requiring subscription to this confession, and such as I, a member and minister of a reformed Church, and heartily attached to its reformed standards would not have hesitated, in the same circumstances, to accept. He even went further than I thought him bound to go. He said that he would not *enforce* even such practices as fasting, although this is a primitive and scriptural usage of the Church of Christ; and as for manifest corruptions, he acknowledged them not to be enjoined by the Armenian Church, although ignorantly practiced by the people, chiefly, however, by the lowest class. You might, then, have returned to your Church, without sacrificing any principle or truth of the gospel. That you have not done so, is your own fault, although I know that you have been, and are under guidance which is peculiarly averse to your receiving any terms that might restore you to your Church, and which is deeply interested in keeping you out of it. Yet my duty would not be done if I did not say, seventhly, that I am authorised by your Patriarch, in this my reply, to say to you, that if you are disposed to return to your Church, you will not find this confession in your way, and I think I may still promise, notwithstanding all you have done, that you shall be restored, and that without sacrificing one jot or tittle of an evangelical belief, or yielding credence to any corruptions.

This must be enough to be said upon the subject of the form of confession which you have wrongly given as emanating from your Patriarch. You have taken it from among the variety of forms which have been floating about, some of them drawn up by returning seceders themselves, and some of them by priests for use in their own parishes, and because it was the worst that you could find, and therefore best suiting your purpose, have given it to the public as the ground of your schism!

For the Churchman.

THE WRECK OF THE ATLANTIC.

Rev. Mr. Parker, of the Floating Church, on the East River, preached last Sunday afternoon, in the Floating Chapel of the "Holy Comforter," at the foot of Dey street, North River, on this deeply interesting theme. The beautiful Chapel was crowded to overflowing, and the preacher was very eloquent and impressive. Before commencing the discourse, the prayers of the congregation were asked for the relatives and friends of the persons who were lost by this terrible catastrophe, and the prayer of the Church, "For persons under affliction," was offered. The text selected by the preacher for the occasion was taken from the 24th chapter of St. Matthew's Gospel, verse 44. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

The wail of woe, dear brethren, said the Rev. preacher, from the poor sufferers on board the Steamer Atlantic, has not yet died away on our ears. The bell of that ill-fated vessel still hangs on the wreck, and, agitated by the heavy surges of the deep, continues to toll the requiem of the dead. The forty-two bodies, which were the sport of the cold, ruthless waters, till life was driven from them, were, but as yesterday, committed to the ground, and mourned by broken hearts. The turf now lies lightly upon their new-made graves; and the anguish caused by that sad disaster still wrings many a surviving heart. Grief still clouds the brow and swells the bosom of many a father, and in secret the disconsolate wife yet mourns over her bereavement. The broken-hearted husband weeps in consuming grief for the loss of that fair young bride, who was torn from him just at the moment that his earthly happiness seemed at its height. Still dwells the brother on the endearments of a sister's love, which now he can never know more. The very silence of their grief tells more plainly to the heart than words, the poignancy of their deep sorrows, that drink up, as it were, their spirits; and that poor lone boy, the only survivor of a whole family—fatherless, motherless, and without sister or brother, with whom to mingle his sorrows, and who, but such a short time since, stood in the midst of that happy group, their delight and hope—lives on, desolate, in a bleak and uncaring world. In his dreams, he moans over bereavements which will sadden his heart with yet deeper and more bitter anguish, as years roll by, and age succeeds the thoughtlessness of childhood. * * * It would be as painful as unprofitable to go over the recital of the details of this melancholy story, which have wrung even the stranger's heart. I will not ask you to sit, in imagination, with the lonely widow, and in vain try to mingle your tears with hers, to blunt the point of the iron which has entered her soul. I will not ask you to invade the sacredness of private grief, when sympathy can pluck no thorn from the sorrows of such bereavements. I ask you, rather, to indulge me in a few reflections on the mournful event which this, doubtless, wise dispensation of a merciful God has sent into the midst of this community, that it may reiterate to each of us this solemn message—"Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." There has been enough (continued the preacher) in the sad marine records of the last year to lead every one to thoughtfulness. The numerous disasters, the first news of which has reached us in every breeze that has borne our ships into port, have been most appalling. The loss of life has been great and terrible; removing, as in a moment, and that, in most cases, an unprepared one, a thousand souls from their earthly probation. I have lately taken up no mercantile newspaper without fear and trembling, lest the names of vessels in which members of my own congregation have sailed, should be found among the disastrous announcements of the time. Is not all this a warning which the voice, not of man, but of the living God, utters in our ears? Traverse the shores of the Atlantic, in this melancholy record, and search the depths of the ocean, and ask for the number of those whose earthly pilgrimage has been suddenly cut short by the hurricane's blast and the fury of the wild tempest, rioting with life, and the answer will be that more than a thousand souls, perhaps, only within the last eight months, have, in this terrible manner, been summoned to meet their God. The broad sea has literally been strewn with wrecks. But this does not end the tale. From this country alone twenty-six vessels are still missing, (as we find in the public papers,) whose proper term of arrival at our ports has long since passed away; and many a sad page, it is to be feared, is still to be written, which will bring deeper wretchedness than has heretofore been experienced, to those sorrowing hearts that still cling to the anchor of Hope. Brethren, there is a grief which few have ever experienced. God grant that none of you may ever know it. It is that which "maketh the heart sick;" the anguish of "Hope deferred;" the uncertainty of what may be the fate of absent relatives and friends! * * The preacher here went on to dwell on the practical instruction to be gathered from these startling events; the uncertainty of life—the rapid and often sudden approach of death—the necessity of constant preparation, under all circumstances—obedience and submission to God's will—the power and omnipotence of God—in the course of which he gave a strikingly seaman-like description of the beautiful steamer Atlantic—her costliness, her splendid apartments, and her strength—all of no avail, however, before the mandate of a wise and all-seeing God. On this point, the mysterious Providence of the Almighty,—the preacher was surpassingly impressive and eloquent, and we wish our limited space would permit us to extract more liberally from this part of the discourse. The dead, thus suddenly gone to their account, he said, yet speak to those who survive, and ask the latter, What is life? What should be its aim? For what should all be ever prepared? On all these points the preacher dwelt with much feeling and improvement to his auditory. The duty of parents, in the education of their children, was dwelt on, in this connection, with much force, also. The rev. preacher closed his discourse, as follows:—In the published accounts of the melancholy wreck of the Atlantic, there was, brethren, *a list of the saved.* You have, each of you, seen it, and have read it. The name of some friend, some acquaintance, some whose fame or name, at least, you had heard of, was there, and you rejoiced; though, as you closed the record, your heart sank within you, on reading *the long list of the lost!* There may be yet some twenty more to be added to this sad list, whose bodies still lie buried in the state-rooms and cabins of that melancholy wreck. But Oh! there is another, and a larger record,—the reading of which may one day strike on your heart and mine, and pierce them with a heavier, deeper anguish. It is the record that is now making on high; the record of the Lamb's Book of Life. And that other record of names unworthy to be found therein, "the list of the lost!" Oh! remember, then, that the recording angel is now at his work, with his pen in his hand. He writes this present solemn warning against your name and mine, as among the things which the Holy Spirit's instrumentality here below employed to bring us to God, and into that state for which the text should so impressively prepare us. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." *The joy of the saved.* What is it, compared with what it must be in the great day of retribution? When we consider how great that salvation is, we cannot wonder that the angels of heaven rejoice over one sinner saved! When we think of the dreadful destruction and eternal banishment from the presence of the Lord, and the glories of his Kingdom, to the place where are "weeping, and wailing, and gnashing of teeth," we have overpowering reasons to admire the mercy of God, who now gives to those who survive a space for repentance, and for the securing to themselves the blessings of Everlasting Life. And now to God the Father, &c. &c. —*New York Express, Dec.* 22.

Domestic Intelligence.

Editorial Changes.—The Rev. William W. Spear has quitted the editorial management of The Episcopal Recorder. The Rev. Mr. Major, lately a clergyman of the Church, has become the editor of The Catholic Herald, a Romanist paper at Philadelphia.

Gloria Dei (Swedes') Church.—This ancient and venerable sanctuary, after having been closed for four months for alterations and repairs, was re-opened for divine service on Sunday, the 20th ult. The Bishop of the Diocese being absent from the city, the Rector and congregation were not favored with his attendance on the occasion. The Clergymen present in the morning were the Rector, (Dr. Clay,) the Rev. T. J. Davis, Dr. Colhoun, and Mr. Moorhouse, and in the afternoon, Dr. Coleman and Dr. Colhoun. The Rector preached on both occasions; in the morning from Haggai ii. 9—"In this place will I give peace, saith the Lord of Hosts;" and in the afternoon from Psalm cxxii. 1—"I was glad when they said unto me, let us go into the house of the Lord." The congregation was large, and all seemed pleased with the manner in which the church had been improved and beautified.

This church was built by the Swedes in the year 1700. A colony from Sweden settled on the shores of the Delaware as early as A. D. 1636, almost fifty years before the arrival of Penn and his followers. That they might not be without the public services of religion, they brought with them men ordained of God to minister in holy things. In 1642 they built a church at Tinicum, about twelve miles below Philadelphia. Some of the materials of that church were used in the erection of Gloria Dei. In 1669, a log church was built where this latter sanctuary now stands. In that humble building, which served also as a block-house to protect them from attacks by the Indians, the Swedes worshipped as long as they had Ministers to officiate. There was a time when they were left by death, or the infirmities of age, without the ministers of religion. Letters written home for a fresh supply of the priests of the Lord were not received. Through a kind Providence, however, their wants at length became known to the authorities in the mother country, and three Clergymen, the Rev. Dr. Rudman, Mr. Biork and Mr. Auren, were sent to take charge of the people in things pertaining to God. They were received with the greatest joy by the Swedes, being welcomed, as one of them in writing home expressed it, "as though they were angels from heaven." When these Missionaries arrived, Dr. Rudman took charge of this upper congregation. The log church being soon found to be too small, the present church was built on the same site, and opened for service, with appropriate solemnities, on the 2d day of July, A. D. 1700. At the same time, or two years earlier, the Rev. Mr. Biork, who was stationed at Christine, now Wilmington, had the church built which still stands there a monument of the olden time.

The alterations and improvements recently made in Gloria Dei are the following: A gallery has been placed on the north and south sides of the church, and also at the west end in place of the old one. This improvement affords accommodation for nearly 150 persons, besides about 100 Sunday school children. A new pulpit has been placed at the east end, of an octagon shape. The chancel has been enlarged, and also raised in the centre occupied by the pulpit and altar. The window behind the pulpit has been enlarged, and from the top of the pulpit up, ornamented with stained glass, with appropriate emblems, such as a cross, a dove, cherubs, stars, triangles, and a vine, as the border. In the chancel is a new Lectern, beautifully ornamented with carved work. This and the carving on the pulpit, and the pedestal for the Baptismal Font are richly gilded. The ceiling of the church, which is arched, has been covered with a light watered paper. The walls are covered with a granite paper, and the cornice with paper in imitation of marble, the whole presenting a neat and beautiful appearance. A door has been opened between the body of the church and the north wing or transept, the latter being thus converted into a very convenient Vestry-room. All the wood work of the church has been well painted, both externally and internally; so that whether viewed from without or within, it presents a greatly improved and beautiful appearance. To meet the increasing demand for pews, it was found necessary to have more room. We rejoice that it has been obtained without an abandonment of this time-honored structure. It is still the old Swedes' church, altered, indeed, in its interior, because the interests of religion are paramount to the claims of antiquity, but in its exterior presenting the same appearance, except the freshness of juvenility, that it had 146 years ago.—*Banner of the Cross.*

Delaware.—*Ordination.*—December 20th, the 4th Sunday in Advent, in St. Thomas's, Newark, the Rev. A. F. Freeman to the Priesthood. The Rev. Mr. Franklin presented the candidate.

Maryland.—*Episcopal Visitation.*—Christmas day, in St. Stephen's Church, Severn Parish, Anne Arundel county, Morning Prayer was said by the Rev. Henry Aisquith, the Rector, the Bishop preached, confirmed 6, and celebrated the Eucharist. In the afternoon the Bishop said Evening Prayer, preached, and confirmed 5. December 27th, (Sunday,) in Ascension Church, Baltimore, the Rector, Mr. Peck, said Morning Prayer, and the Bishop preached, confirmed 8, and celebrated the Eucharist. At night, in Trinity Church, Baltimore, after Evening Prayer by the Rector, Mr. Leakin, the Bishop preached and confirmed 18.

Ordination.—Bishop Whittingham held his Advent ordination in St. John's Church, Queen Caroline Parish, Howard District. Morning Prayer was said by the Rev. R. Riley. Mr. Jas. Cole Tracey was admitted to Deacon's orders. The Bishop preached and celebrated the Eucharist. The candidate was presented by the Rev. Hugh T. Harrison, the Rector of the church.

Alabama.—*Consecration.*—November 17th, Bishop Cobbs consecrated St. David's Church, Dallas county. The Rev. Mr. Hanson said Morning Prayer and read the sentence of consecration.

New Jersey.—*Consecration.*—Thursday, the 17th ult., the Bishop consecrated St. Peter's, Berkeley, at Clarksborough. The request of the Vestry was read by the Rev. Mr. Harrold, Rector elect, and the sentence of consecration by the Rev. Mr. Lybrand. The Bishop preached and celebrated the Eucharist.

New Publications.

The Public and Private History of the Popes of Rome, *from the earliest period to the present time: including the history of Saints, &c.* By Louis Marie De Cormenin. Translated from the French. Philadelphia: James M. Campbell. 1847. M. W. Dodd, Brick Church Chapel, New York.

We think that the publishers of this work could hardly have been aware of its real character when they consented to connect their names with it, and to throw it before the community. Surely it is not a book which they would consent to admit into their families, for supposing its narrations to be true, still their licentiousness, and the evident gusto with which vice is sought after and spread out and even commended by the aid of pictorial embellishments, make it an unfit book for the young. In fact, however, the work does not deserve the name of *history*, being often false, and almost always exaggerated in its statements respecting the vices of the Popes of Rome, and apparently written for no other purpose than to bring religion and morality into contempt. The editors of the work inform us that its author is a Roman Catholic, but judging from the parts of it which we have read, we should say that he is so only in name, and in fact an infidel. Who, for instance, but an infidel of the "Tom Paine" school, would bring out the groundless and oft-refuted story of the "Popess Joan," and defend it by the profane declaration that it "does not approach in the marvellous to that of the Virgin Mary?" For the purposes of reference and correct information, the book is utterly worthless, and for any other purpose it is worse than useless, and positively injurious. We are sorry to speak in such terms of any book which bears the imprint of a respectable publisher, but we feel it a duty to speak our mind plainly on the subject, and put our readers on their guard.

The Treatment of Insanity. *By John M. Galt, M.D.* Harper & Brothers, 8vo. pp. 588.

Dr. Galt is Superintendent and Physician of the Eastern Lunatic Asylum at Williamsburg, Virginia, and has here produced an able work, abounding in evidences of extensive investigation.

Pictures of Early Life, or Sketches of Youth. *By Mrs. Emma C. Embury.* Harper & Brothers, 18mo. pp. 310.

A series of tales, of good moral tendency, and possessing many attractions for young readers. We would gladly see them in the hands of children.

The Messrs. Harper have also published The Pictorial History of England, No. 15, which enters upon the reign of Henry VIII.

Notices.

☞ We hereby call the attention of correspondents, advertisers, and the Rev. clergy who desire the insertion of Notices for Sunday evening Services, &c., to the *rule* of our office—that no matter can be inserted after 12 M. on Wednesday of each week.

ST. SIMON'S CHURCH.

The undersigned would again respectfully and earnestly solicit the aid of the Benevolent, in behalf of the *Poor* of the above named *Free German Church.*

Could Churchmen realize the temporal and religious destitution of the greater part of the numerous German population of our city, he feels assured this appeal would not be made in vain.

By administering to the temporal wants of the emigrants, who come from a country where but seldom a Christian hand is held out to help, and where the blighting influences of infidelity blunt the finer feelings of the heart, one may often, by the blessing of God, lead them to seek after that religion, which prompts the charitable action.

Indeed several families who have attended the services of our Church regularly for some time past, were induced first to do so, by this very means.

Donations of any kind will be thankfully received, and may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 57 Prince street; or at the house of the subscriber, 216 Houston street.

Thomas Cook,
Senior Warden and Lay-Reader.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A regular monthly meeting of the Board of Managers of this Society will be held in the S. S. room of St. Clement's Church, on Monday evening next, (11th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, January 8, 1847.

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

New York, January 8th, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Isaac Peck will preach in the course of sermons at this church, on Sunday evening next, January 10.

Service to commence at half-past 7 o'clock.

January 9, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

☞ The Rev. Henry DeKoven, assistant minister of Christ Church, will preach the sermon on Sunday evening next.

New York, January 9, 1847.

☞ The Rev. Lewis P. W. Balch, Rector of St. Bartholomew's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 10.

Service to commence at half-past 7 o'clock.

January 9, 1847.

Free Church.—St. Barnabas's Church in 27th street, between the 2d and 3d Avenues, is open every Sunday for Divine service at half-past 10 A. M., and 7 o'clock, P. M. Sunday school at half-past 2 o'clock, P. M.

The Rev. Benjamin Parker of the Seamen's Chapel is expected to officiate in said church on Sunday evening next, January 10th.

New York, January 9, 1847.

CHURCH OF THE CIRCUMCISION,
OR
Episcopal Jewish Chapel.

This place of worship, formerly belonging to the Church of the Redemption, in 6th street, between 2d and 3d Avenues, is now opened for Divine worship, for the benefit of the Jewish population of this city. Service every Sunday at 10 1-2 A. M., and 3 P. M.

The Missionary is desirous of obtaining the aid of such persons friendly to this cause as will be willing to assist him in the accomplishment of the special object of his mission—viz., the ingathering of the lost sheep of the House of Israel, and of endeavoring to collect a Sunday school of Hebrew children and others destitute of Christian instruction.

New York, January 2, 1847.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (January 3d,) as usual. Seats Free.

Service at quarter past 7
Worship, morning and afternoon, at the usual hours.
January 9, 1847.

The New Episcopal Free Church of the Holy Martyrs—Yourself and family are most respectfully invited, if not otherwise located, to attend upon our Services, held next and every Sunday Morning at half-past 10 o'clock, every Sunday Afternoon at 3 o'clock, and every Sunday Evening at half-past 7 o'clock, in the capacious room of the Military Hall, up stairs, No. 193 Bowery, opposite Spring street, East side—to be located hereafter between St. Stephen's and St. Mark's Churches, in the vicinity of the Bowery.

The entrance into the Room is by a new staircase, immediately at the entrance of the front door. An excellent Organ and Choir are engaged. A Sunday School for Catechetical and Bible Classes will be held every Sunday Afternoon, at 2 o'clock, to which you are invited to send your children or become a teacher. The room is most conveniently furnished, well warmed and lighted up. The Seats are all free. A regular collection will be taken up to defray the expenses, and you are solicited to invite your friends to accompany you thither.

JOHN GRIGG,
Minister of the Church of the Holy Martyrs.

DIOCESAN MISSIONS.

The Special Agent of the Missionary Committee of the Diocese of New York begs leave to lay before the members of the Church the state of the treasury, trusting that the appeal will not be in vain.

The amount due to Missionaries on the 1st of January, 1847,	$1000 00
Amount at present in the treasury,	232 00
Leaving to be made up,	$767 95

Charge them who are rich in this world that be ready to give and glad to distribute.

Contributions may be left with C. N. S. Rowland, Esq., 55 Water street, T. C. Butler, Esq., 20 John street, or with

William Morris,
Special Agent of the Missionary Committee of the Diocese of New York, 76 Varick street.

EPISCOPAL CHURCH.
Seats Free.

The Corporation of Trinity Church desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository, 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings.

Lot Jones, 77 Second Avenue.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

Rev. Alexander Crummell, Rector.

Clerical Changes.

The Rev. William Allanson, from Batavia, Fox River, Illinois, to Little Fort, Lake county, Illinois. Address accordingly.

The Rev. Charles D. Cooper, of Mount Morris, W N Y, to the Rectorship of St. Stephen's, Wilkesbarre, Penn.

The Rev. W. W. Spear from Philadelphia, to the charge of Grace Church—a new parish in Charleston, S. C.

The Rev. S. Y. McMasters, from Henderson, N. C., to Alton, Illinois, for the winter.

The Rev. Robert Prout, from St. Paul's Parish, Calvert county, to Durham Parish, Charles county.

The Rev. Joseph A. Shanklin, from St. Mary's, Geo., to Macon, Geo. Address accordingly.

The Rev. John B. Richmond, from Christ Church, Lancaster county, Va., to Providence, R. I.

The Rev. Isaac G. Hubbard, being temporarily employed as assistant to the Rector of Immanuel Church, Bellow's Falls, Vt., requests that all letters, papers, &c., for him be directed accordingly until further notice.

Obituary.

Yesterday morning we were called on to mourn the departure from among us, of the Rev. Frederick F. Peake. He had been long afflicted with a pulmonary complaint, and his spirit had at last taken flight for that blest abode, of whose holiness his life on earth had been one continued illustration. It is not often that we indulge in the language of eulogy or panegyric; it is not often that such language is meet or proper; it is, in general, sufficient that the tears of bereaved survivors moisten the grave of the departed; sufficient, that his virtues be held in kindly and unfading remembrance around the family altar. But there are occasions of more wide-spread grief—occasions on which the voice, not of sympathy alone, but of mourning and lamentation, goes up from every heart. Such is the present occasion. If there ever lived a man of high attainments and uncommon power of mind, void of all worldly desire for wealth, position or renown—that man was the subject of this brief notice. He made his home among us upwards of four years ago, and fondly hoped that he had here found a refuge against his fearful malady. But death had marked him for his own. None knew this better than the deceased—none with more Christian philosophy than he, looked forward to the closing scene of his earthly existence: yet he labored on, in his holy calling and in the instruction of youth, as if he had an appointed task, that must be done while it was yet day, and before the night of the grave should close upon him. In his life and in his death, he exemplified the beautiful adage that

"'Tis not the whole of life to live,
Nor all of death, to die."

Peace to his ashes!—honor to his memory! Reader, he was your brother.—*Pensacola Gazette of Nov.* 28.

Never has the American Church been served by a more self-denying and laborious servant than the subject of the above notice.

With an ardent spirit wholly wedded to the duties of his high calling—with talents eminently practical and of a high order, he devoted himself to the service of his Divine Lord and Master with an earnestness and zeal which have consigned him to an early grave. Although his labors have been known and appreciated by the Church at large, yet I cannot deny myself the pleasure of briefly referring to them again at this time.

In the Fall of 1836, he left the East, of which he was a native, for the purpose of devoting his life to the mission field of the far-west. Sacrificing every personal consideration to a truly missionary spirit, he entered cheerfully upon the arduous duties of a western missionary. Three years of toil and self-denial, laid the foundation at Boonsville, of one of the most flourishing parishes at this time in the Diocese of Missouri.

During those three years he also organized a parish at Fayette, a town fifteen miles distant from Boonsville, to which he devoted a small portion of his time. At the request of his Bishop, in the Fall of 1839, he left with reluctance this field of labor, for which he ever felt the strongest attachment and the most lively interest; and accepted an invitation from the vestry of Christ Church, St. Louis, to the Rectorship of that parish as the successor of the Rt. Rev. Bishop Kemper.

In this important parish—then as now the most important in the West, he labored with all the ardent zeal and eminent success which have ever marked his efforts.

In the fall of 1842, however, he was compelled, in consequence of the indisposition of his family, to abandon the severe climate of Missouri for one more congenial. He resigned his charge with the design of spending the subsequent winter at Havana, and of ultimately locating himself in some one of the south-western dioceses. By the advice of physicians at New Orleans, he was induced to try the climate of Florida, and in compliance with that advice he came to this city.

Here, also, during the last four years, his labors had been eminently blessed. Under God he had been the instrument of erecting this parish, from one of the most feeble, into one of the most flourishing in the whole diocese. In connection with his ministerial duties, he labored among us most efficiently, also, in the cause of education. Not only did the Legislature of this State avail itself of his experience and counsel in the establishment of its common school system, but to his individual efforts the West Florida Collegiate Institute in this city owes its existence. An institution, which under his superintendence, and by the aid of his self sacrificing labors, has arisen to the first in the State, and is among the first university schools in the South-West.

It was here, in the discharge of his two-fold duties that the disease was induced which has deprived the diocese of one of its most efficient Clergymen, and the Church at large of a most self-denying laborer.

His death has thrown a deep gloom over this whole community, to which he had become endeared by his unwearied and self-denying labors. Many and bitter were the tears that fell at his loss. Deep and unfeigned the grief that bewails his departure from among us. Not an eye beheld that cold form, wrapt in the vestments of the altar, nor looked upon those heavenly features around which lingered, even in death, a sweet smile of resignation, unmoistened.

Greatly was he comforted and sustained in the body's trial hour. Calmly and cheerfully he met the change as one called to higher service in the Church triumphant.

Faithful unto death, his latest breath was spent in the service of his Master.

As weeping friends stood around his dying couch, and the inquiry was made whether he had no dying request, his feeble and almost inarticulate reply was—"Yes, that ye love God." These words were his last. The next moment the valiant soldier of the Cross had laid aside his victorious arms!—the voice of the watchman was hushed in death!

"Let me die the death of the righteous, and let my last end be like his"—for "blessed are the dead that die in the Lord."

At a meeting of the Vestry at Christ Church, Pensacola, on the 3d instant, the following resolutions were unanimously adopted:

Resolved, That this Vestry have received with the deepest sorrow the intelligence of the death of their late Rector, the Rev. Frederick F. Peake.

Resolved, That his ardent piety, unexampled zeal, and eminent talents, entitle his memory to our warmest gratitude and veneration, and that whilst we bow in humble submission to the hand of Providence, we mourn as those who have lost a faithful, affectionate, and enlightened spiritual father.

Resolved, That we tender our sincerest sympathy to his widow and family, and commend them for consolation to Him whose grace can support under the sorest afflictions.

At a meeting of the Trustees of the West Florida Collegiate Institute, held on the 5th of December, 1846, the following resolutions were unanimously adopted:

Resolved, That in the removal by death of the Principal of this Institute, the late Rev. Frederick F. Peake, this Institution, and the community to which it belongs, have sustained a severe and irreparable loss.

Resolved, That the memory of the late Principal is entitled to our highest veneration, and warmest gratitude—to *his* energy and labors, this Institution chiefly owes its first existence—and to *his* talent and unexampled devotion, it is indebted for the eminent usefulness and high character it has already attained.

Resolved, That we lament his untimely death with the deeper sorrow, because we have been witnesses of the self-sacrificing industry with which he cherished this object of his devoted regard; and because we can scarcely hope to find again so much talent, and such extensive acquirement united to so much zeal in his vocation and fidelity to his trust.

Resolved, That this Board tender to his widow and family our warmest sympathy and condolence in the heavy bereavement which they have suffered in common with ourselves—and point them for their consolation to "the rich relics of a well spent life," which he has left behind him.

Resolved, That these resolutions be published in the city papers, and that a copy of them be presented to Mrs. Peake.—*Pensacola Gazette.*

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 29th Dec., the Treasurer has received the following contributions:

From a member of Rye parish, 3; S H, for Domestic Missions, 3; St Peter's, Spotswood, N J, 3; St John's ch, Warehouse Point, 9; All Saints' ch, Paradise, Pa, 9; St Stephen's, Middlebury, Vt, Christmas offerings, 10; Trinity ch, Rutland, Vt, 7; S S, 3; St Paul's, Queen Annes county, Md, 20; Christmas offerings, Ascension ch, Frankfort, Ky, 14; St George's, Fredericksburgh, Va, half, 31; Christmas offerings, St Paul's, Massillon, Ohio, 15; St James's, Arlington, Vt, of which 2 is for the Jews, 14; St Matthew's, Hillsboro', N C, 6; Grace ch, Honesdale, Pa, 6. Total, 153.

THOMAS N. STANFORD, Treasurer,
New York, January 5, 1847. 139 Broadway.

Foreign Missions.—Since his report of December 29, the Treasurer acknowledges the receipt of the following amounts:—

From All Saints' ch, Paradise, Pa, per Rev E Y Buchanan, 6; St Peter's ch, New York, 24 18; monthly offerings, November and December, Christ ch, Reading, Penn, per Rev Dr Morgan, 6 70; Christ ch, Watertown, Ct, 20; St George's ch, Fredericksburg, Va, 16 88; do for Africa, 5; Sunday schools of do, 9 12—31; S H, for Constantinople, 3; a subscriber, Baltimore, Md, for Constantinople, 25; Ladies' Sewing Circle, St Stephen's ch, Portland, Me, balance of pledge for 2 years' education of Iskooce, Constantinople, 75; Church of the Ascension, Esopus, N Y, for Africa, 100, for year 1847, per Rev J J Bowden; E C Marshall, Mount Blanc, Va, through Rev W H Pendleton, for Africa, 15; Christmas offerings, S S, St Paul's ch, Louisville, Ky, education of a child, Africa, 20; St James's ch, Arlington, Vt, 13; Grace ch, Honesdale, Penn, 6. Total, 313 88.

J. SMYTH ROGERS, Treasurer,
N. Y., Dec. 5, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Annual subscribers—From Frederick DePeyster, $2; Mrs Robert Bartow, 15; Miss Catharine Bartow, 5; John Alstyne, 2; Mrs A B Dash, 2; Henry E Pierrepont, 2; Theop. Peck, 2—30. J H, a donation, 5.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 6, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers—From Rev J Carpenter Smith, 2; Mrs Robert Bartow, 2; Theop. Peck, 1; Frederick DePeyster, 1; Mrs A B Dash, 1—7. J H, a donation, 2.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

The Prayer Book in the German language is now in process of printing—it will be on good paper—and variously bound, from common sheep to Turkey Morocco and gilt edges, at reasonable prices. Orders will be early attended to as soon as the edition is out.

Thomas C. Butler, Agent
New York Bible and Common Prayer Book Society.
New York, Jan. 6, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From R, a tierce of Rice; from Miss Eliza Ballow, a Christmas offering, 2; by Messrs. Stanford & Swords, from D L E, 10; from R S S, 5; from an unknown friend, a Christmas present, 2.

He hopes not to be deemed obtrusive in stating, that his labors continue to be in the midst of the poorer class of his fellow creatures. Cases of destitution and suffering daily enlist his sympathies, and urge the most pressing claims for relief. Will not the benevolent, while raising their hearts in gratitude to God, for the Saviour's birth, extend the kind hand of charity to the sick and needy, for whom, in common with themselves, this Saviour came?

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway, the Church Depository, 20 John st.; or at his residence.

Lot Jones, 77 2d Avenue.
Jan. 6, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Stanford & Swords, from D L E, 5; by the same, from O B Keith, Esq, 11 72, "being part of the Christmas offerings of the Chapel of St Paul's College.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

Benjamin Evans,
January 4, 1847. 172 Broome street.

Mission Church for Soldiers.—The Treasurer acknowledges the receipt of the following sums:

A Christmas gift, from two sisters and a younger brother, being a piece of sacramental plate for receiving alms, bearing a cross engraved within—around, in old English letter, the words—"He that hath pity upon the poor, lendeth unto the Lord, and look! what he layeth out, it shall be paid him again." On the handle, the date, "The Nativity, 1847." Also, from Edward Jones, Esq, 25. On the part of the Committee,

N. Y., Jan. 6, 1847. J. McVickar, Chm, &c.

Clergy of the Protestant Episcopal Church,
In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Bourne, Rev. R. H., Twenty-first street, between the 5th and 6th Avenues.
Carder, Rev. James D, Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Clerc, Rev. Francis J., 112 Greenwich street.
Cox, Rev. Richard 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Hart, Rev. A. Bloomer, 5 Mecer street.
Higbee, D.D, Rev. Edward Y., 159 Chamber street.
Houghton, Rev. George H.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Loutrel, Rev. Aifred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, corner of Lexington Avenue and 27th street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary. Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 215 Twentieth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Parks, Rev. Mr., 36 Vesey street.
Powell, Rev. William, 155 Thompson street.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, Rev. Dudley A.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Miles, Rev. George D.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.
Wyatt, Rev. Christopher B., at Mrs. Middagh's, Clinton street, near Pierpont street.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Calendar.

JANUARY.

10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Septuagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of Lent, commonly called Ash-Wednesday.—*Proper Psalms are appointed instead of the Psalms for the day.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

Advertisements.

NOTICE.

THE Trustees of the Newburgh Academy are desirous of obtaining a competent Principal for their Institution. The Academy is under the care of the Regents of the University of the State of New York, and the Principal will be expected to teach the usual studies directed by the Statutes of the University. The Trustees will require the applicant to bring satisfactory testimonials of his aptness and meetness for the situation.

Connected with the Academy is a large and airy brick building, for the use of the Principal, sufficient to accommodate his family, and forty pupils as boarders. To one who could bring a few boarders with him, the location would be peculiarly desirable; and with such a person, the Trustees would make liberal arrangements. The facility of access—the salubrity of the place—the beauty of the scenery, all conspire to render this one of the most desirable situations in the country.

Applications, post paid, may be addressed to Rev. John Brown, D.D., or G. C. Monell, M.D.
January 9—4t

NOTICE.

A YOUNG man wants a situation as Sexton, or assistant in an Episcopal Church in this city or its vicinity. Has some experience in the business. Can give good reference, and is a member of the Church.

Please address "Sexton," or apply at No. 18 Jane street, in the basement.
January 9—2t$

DIFFERENCE BETWEEN CHURCH and DISSENT.

A DISCOURSE delivered in St. John's Church, Brooklyn, L. I., on the evening of the Second Sunday in Advent, December 6th, 1846, by Evan M. Johnson, Rector. Just published by
STANFORD & SWORDS,
Jan. 9. 139 Broadway.

Church Publishing and Bookselling Establishment.
No. 10 John Steet.

HENRY M. ONDERDONK has just issued from his Press—

The Christian's Prayer, *or Rector's Offering to his Parishioners*—being an Illustration of the Beauties, and a Commentary on the Precepts of our Lord's Prayer. *The profits derived from the sale of this work are dedicated to the building of a church in Wisconsin.*

Reply to Bishop McIlvaine's Reasons for refusing to consecrate a church having an Altar instead of a Communion Table—Examined by a Deacon.

Vestry Room, Desk, and Pew Calendar, for 1847. This useful little card is now ready.

Also just received *The Church Almanac* for 1847, by the single, dozen, or hundred.

Emma, or the Child that Jesus Loved.

ANNUALS AND HOLIDAY PRESENTS.

A complete assortment, adapted to all ages and tastes; also a great variety of rich Fancy Stationary, and Bibles, and Prayer Books, in splendid bindings, to which attention is respectfully invited
January 2.

HOLIDAY GIFT.

BIBLES and Prayer Books of every description of binding, in Velvet and Turkey Morocco—some of which are offered at greatly reduced prices; also an extensive assortment of *Children's Books*, suitable for all ages, and of unexceptionable tendency, which will be sold at the lowest prices; also religious works, both English and American, from the smallest miniature sizes upwards. For sale by

GREGORIAN and other Ecclesiastical Chants, adapted to the Psalter and Canticles, as they are printed to be sung in Churches, last edition, price 25 cents.
For sale by STANFORD & SWORDS,

CHURCH SCHOOL, for English and Introductor, Classical Education, (10. West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

PORTABLE COMMUNION SETS.

COMMUNION sets, in pocket cases, for administrating the Sacrament in private, of beautiful patterns, from $6 to $25, imported and for sale by
STANFORD & SWORDS,
139 Broadway.

N. B. There can be no more appropriate present from a parishioner to a clergyman, than one of the above.

CHURCH PLATE.

ALSO Church Communion sets of large and beautiful patterns, consisting of 6 pieces each, price $37,50, imported by STANFORD & SWORDS,
139 Broadway.

ALSO for sale as above, 1500 Prayer Books of all sizes and the richest bindings, and at the most reasonable prices.

Just Published, for December.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.
July 11—yly

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,
J. G. BARTON, Rector.
College Point, N. Y,

BIBLES AND PRAYER BOOKS.

STANFORD & SWORDS, 139 Broadway, have now ready *The Standard Edition* of the *Prayer Book* in 8vo. and all the lesser sizes, in every variety of binding, from the richest velvet to the plainest sheep, all of which will be sold wholesale and retail at the lowest prices. Also, they have just received from London, Bibles of the best editions, from folio down to the smallest sizes, many of which are bound in the best style.
December 12.

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.
Dec. 5,

PEW in St. Paul's Church, for sale or to let—No. 108—ground floor. Apply to James A. Bruce, 412 Broadway.
January 2—2t$

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CI.

THE HOLY GOSPEL FOR THE FEAST OF THE EPIPHANY.—ST. MATT. ii. 1.—When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

Epiphany is from a Greek word signifying *manifestation*, and is the name of the Great Festival consecrated to the memory of the "manifestation of Christ to the Gentiles." The history of the event furnished in the above cited "Gospel," is fraught with various and interesting heads of reflection.

"When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem."

These "wise men" are sometimes more literally styled *magi*. This was the name of a sect among the Eastern nations who devoted themselves to scientific pursuits. They were the great astronomers, mathematicians, and theologians, of their age and country. Among them persons of noble and royal birth were often included. It was men of this sort who came to Jerusalem on the errand about to be related.

That they "came from the East," being the only notice of their country, there is a difference of opinion as to the place whence they came. The great point, however, is, that they were *Gentiles*, aliens from the commonwealth of Israel.

The object of the journey of the wise men is explained in their inquiry (probably of Herod's court) on their arrival at Jerusalem—"Where is He that is born King of the Jews? For we have seen His star in the East," that is, we in the East have seen His star, "and are come to worship Him."

What could have led these men, who were Gentiles, to attribute the appearance of the phenomenon of which they spake, to the birth of a "king of the Jews?"

It is a fact fully established by history, that there was, at that time, a general expectation throughout the world, that a great ruler and instructor was about to appear in Judea, for the benefit of mankind generally. This doubtless arose from the greater or less knowledge which all nations had by tradition of the revelations which patriarchs and prophets had enjoyed of the divine mind. Those made to Adam, Enoch, and other antediluvian patriarchs, were, through Noah, preserved to the world after the flood. And these, together with those communicated to Noah himself, and others until the time of Abraham, and to Abraham and Isaac (especially through the descendants of Ishmael and Esau,) and to Jacob, (through his numerous family and descendants, in a foreign, powerful, and widely connected country,) must have gained, by tradition, very extensive currency. It apppears also that in different and distant parts of the world, individuals not of the posterity of Abraham, as Job and Balaam, were subjects of special communications of the divine mind, which were imparted by them to others, and must have been handed down by tradition.

Thus, even before the period of written revelation, enough of the counsel of God must have been known throughout the world, to justify the expectation so generally and decidedly cherished, of some signal interposition of Heaven in behalf of man. When the Old Testament had been penned, either in part or wholly, and committed to the custody of the Jews, their intercourse with foreigners, the extent of dominion to which they attained, their alliance with many powerful nations, their widely spread commerce, the captivities, in which they were scattered among other peoples, the translation of their Scriptures into Greek, then a universal language, and other circumstances, spread abroad a knowledge of the prophecies in their possession. The magi shared the general expectation thus produced of the advent of Him who was foretold as King of the Jews.

It was, too, a current opinion at that time, connected with received notions of astrology, that the stars exerted an influence over the destinies of men; and often, by some peculiar appearance, indicated the birth of distinguished individuals. There are various emblematic allusions in the Old Testament, which might have given rise to this conjecture. Nor is it improbable that the prophecy of the Messiah, by Balaam, as a Star that should come out of Jacob, tended to this particular understanding of the luminary now seen by the wise men. At all events, there is here an illustration, which devout faith loves to contemplate, of the divine wisdom in making choice of this particular mode of calling the attention of the magi to the birth of the Redeemer. And very grateful to the same faith is it to resolve all inquiries of this nature in the humble persuasion that these wise men had their minds enlightened directly by the Holy Ghost to discern the purpose for which this star was presented to their view. It is in perfect congruity with the goodness of our Father in heaven, who "hath made of one blood all nations of men," that although, for a while, pleased to wink at the ignorance of the heathen, He should, by special revelation, choose these wise men, as representatives of the whole Gentile world, who were now to be called to the knowledge of the truth, and who were to share with the Jews the blessings of the reign of their King Messiah.

We know not indeed the mind of the Lord, except so far as He is pleased clearly to reveal it. Still is it not denied us humbly and reverentially to trace in His dispensations probable motives and intents analogous to such views as He has caused to be written for our learning. In the matter now before us, we see a *fact* which it may not be presumptuous to regard as a divine *intent*. Among the Jews, in whose hands were the sacred oracles, simple shepherds were chosen to receive the blessed revelation of the Messiah's advent. From the Gentiles their *wise men* were selected. Let not the profoundest philosopher, who knows not or regards not the Bible, boast himself over the humble poor man, whose mind is enlightened, and his heart governed, by the teachings of that Blessed Book.

The appearance of this star, and the journey of the magi, are noticed in profane history.

The word here rendered "star" does not always signify one of the heavenly bodies usually so called; but also any unusual luminary resembling a star. In this sense it is to be here taken. What was its exact appearance we are no where informed. It was undoubtedly peculiar for size, situation, and brilliancy. Having their serious attention directed towards it, the wise men forthwith set out under its guidance, and came "to worship Him" whose nativity it announced.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him."

Under the general erroneous impression that Messiah was to be a temporal prince, this wicked tyrant felt the workings of jealousy. He dreaded the prospect of a rival, and suffered his malignant tempers to get the mastery. "He was troubled," and his deluded subjects "with him." He would leave no means untried to rid him of the Object of his hatred. As the sequel informs us, he even resorted to a general massacre of children, hoping that the Infant Jesus might be among the number. Awful the lesson thus furnished of the danger and wickedness of giving encouragement to those jealous and malignant tempers, which gain strength by indulgence, and become daily more and more exorbitant in their demands for gratification!

Herod, instigated by his fears, "when he had gathered all the chief priests and scribes of the people together, demanded of them where Christ should be born." From the prophecy of Micah they answer, "In Bethlehem of Judea; for thus it is written by the prophet:—And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule My people Israel."

There is a variation in the reading of this passage, as it stands in St. Matthew, and as it is found in the Book of the Prophet Micah. A similar circumstance is occasionally perceptible in quotations in one part of Scripture from another; adherence to the sense being regarded rather than a strict transcript of the letter; and in quotations from the Old into the New Testament, the Septuagint translation, which was then in general use, is often used instead of the original Hebrew. In the Book of Micah the passage runs thus:—"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth to Me that is to be the Ruler in Israel." This diversity, however, does not affect the substance of the passage. "Bethlehem in the land of Juda" was sometimes called "Bethlehem Ephratah," to distinguish it from a town of the same name in the land of Zebulon. The phrases, "art not the least," in one place, and "though thou be little," in the other, have evidently the same bearing, by contrasting the apparent meanness of this city with the honor conferred on it in being the birthplace of the Messiah. "The princes of Juda," in one passage, and "the thousands of Judah," in the other, differ only in that the first alludes to the officers who had charge of the divisions or districts of thousands, and the latter to the districts themselves.

Herod, having ascertained that Bethlehem was to be the birthplace of Him who was "born King of the Jews, called the wise men, and sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also."

This vile hypocrisy is but a specimen of those false pretences of regard for religion, under which wicked designs and plans are often prosecuted. Let not the lesson which it contains be lost upon those who may be tempted to cloak feelings and purposes of jealousy and hatred under feigned or delusively apparent reverence for religion.

After their conference with the king, the wise men "departed, and lo! the star which they saw in the East" again appeared. It "went before them, till it came and stood over where the Young Child was." Cheered by this renewed proof of divine interposition, "when they saw the star, they rejoiced with exceeding great joy." Following their supernatural guide, they at length reached the long sought place. "And when they were come into the house they saw the Young Child, with Mary His mother." The poverty and meanness of their appearance did not discourage them. They were led by a sign from heaven, and knew that that would not lead them wrong. Whatever false ideas, in consonance with those generally prevailing, they might have entertained, of the splendid and dignified appearance of Him who was to be "born King of the Jews," they now dismissed them all, humbled themselves before Him who took on Him the form of a servant, and "fell down and worshipped Him." In pursuance of the oriental custom of approaching kings with presents of the richest products of the clime, "when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh."

Thus concluded the errand of these Eastern sages in the happy discovery of Him whom they sought, who was born King of the Jews, but in whom all the nations of the earth were to be blessed. Of the treacherous design of Herod, in requesting the magi to inform him where they found the new-born King, under pretence of desiring to repair thither to worship Him, but with the real purpose of killing Him, they were prevented from becoming the instruments, by a special divine interposition, directing their return to their country another way.

This manifestation of Christ to the Gentiles furnishes a part of that glorious light of clear and unquestionable evidence, which, emanating from the word of God, rests upon Jesus, and points Him out to all enquirers after the guidance, consolations, and hopes of religion, as Him who "proceeded forth and came from God," to bring its choicest blessings to our race. Him then let us seek, nor rest in our search until, by that appreciation of Him which true faith only can afford, we find Him, in all the fullness of His grace and truth, and all the rich and precious experience of His love. Let us offer and present unto Him the gift of ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Him. It will be acceptable and well pleasing in His sight. Our generous Christian alms and benefactions will be received as an offering of gold, and our faith and prayers, as frankincense and myrrh, ascending, in sweet savour, from the altar of our hearts.

In imitation of the resolution and perseverance of the magi, in their long journey, let us be steadfast and devoted in the service of our Redeemer, and in holy efforts to see and enjoy Him eternally. The light of His glorious Gospel is as a star shining over Him. Let it be a perpetual incitement to us to be drawing still nearer to Him, and never to relinquish our purpose, until, conducted by His grace, we come, not to the house at Bethlehem, but to His Father's house, where He reigns in the glory which He had with His Father before the world was.

The manifestation of Christ to the Gentiles, in its legitimate bearings and connexions, presents a most slendid and interesting view of the extent of His Kingdom. The Church of God, at first embracing all mankind, was at length, for the apostacy of the world, confined to a single family; with whose descendants, and the few others who, by assuming obligations to a burdensome system, would connect themselves with them, it was to remain until the fulness of time should come, when these narrow bounds should be removed, and the gates of Zion thrown open to all the sons of men. That time was the earthly ministry of the Messiah, consummated by His death, resurrection and ascension. The manifestation, then, which we commemorate, may be regarded as the formal introduction of the Gentiles to the privileges of the covenant of grace. These magi may be considered as the representatives of the whole heathen world, whose interest in the Redeemer's mercy Jehovah thus established. Millions of Gentiles have followed the example of these sages in bowing the knee to Jesus. But alas! millions yet honor Him not. And among those who profess to know Him, millions are estranged from His true and faithful service and are degraded by ignorance, prejudice, hardness of heart, contempt of God's word, and wicked alienation from the spirit of His religion.

Still, the word of the Lord standeth sure, that the Gentiles shall be given for an inheritance, and the utmost parts of the earth for a possession, unto Christ; that the mountain of the house of the Lord shall be established above the mountains, and all nations shall flee unto it; that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and that "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know" Him, "from the least unto the greatest."

Every true-hearted Christian must desire to be an humble instrument to so glorious an end. Therefore will he be diligent in giving what encouragement and aid he can to the Church's efforts for extending the knowledge and practice, and promoting the increase and prosperity of the evangelical system; that the righteousness thereof—the services, ordinances, and instructions, which, as divinely appointed means of righteousness, are placed in the Church's keeping, and the attractive examples of faith and piety in her true and sincere children—may go forth as the light, to win the admiration of the world, and draw it to the knowledge, love, and service of its Maker; and that the salvation thereof—the message, conditions, means, and pledges of salvation, committed to the Church—may shine as a lamp that burneth, to direct the wanderers in this vale of tears, to those ways of pleasantness and paths of peace, which lead to God their exceeding joy.

Blessed are those servants of the Lord who faithfully devote to Him, through his Church, in generous proportion to their ability, of their worldly substance, for the promotion of these great and glorious ends; and who thereunto give also of their time and services, as opportunity and the due order of their station admit. But cometh this blessedness upon those in whom all this is but the service of the outer man? Surely not; it must be the honest exponent of "the hidden man of the heart." This, in all the recesses and emanations of character, principles, tempers, dispositions, and passions, and in the whole and undefined faith, the earnest and sincere devotion, and the warm and active charity, of the Gospel, must give living proof of the excellence of the way into which we would call our fellow men, and of its sufficiency to bring them near to God, and into meetness for His heavenly kingdom.

B. T. O.

Deferred Foreign Items.

THE CHURCH OF RUSSIA, AND THE ANGLICAN CHURCHES.

Many of our readers never probably, heard of the Rev. Wm. Palmer, Deacon; he who, some years ago, went to Russia, and acquired such notoriety in the very highest circles in that empire on account of his intercourse with the Synod of the Russian Church and his correspondence with a lady of high rank in that country, in consequence of her renunciation of the faith of the Eastern Church, and her pretended conversion to the principles of the Anglican Church. On inquiring into the subject, we have been favoured with the following communication: and although the narrative is much abbreviated, yet we can assure our readers that it is substantially correct. We think that the subject of it is of great importance to the Anglican churches, inasmuch as the Russian patriarchal synod has unfortunately adopted an erroneous opinion of the orthodoxy of our branch of the Catholic Church. As the Scottish Church has the privilege, which is denied to ours, of meeting annually in convocation, it would be very desirable were the former to remove the Russian prejudices by a solemn synodical Act. The Rev. William Palmer is at present residing at Perth, in the diocese of St. Andrews.

Mr. Palmer is a Fellow of Magdalene College, Oxford, and *one* of the conditions mentioned by the founder is, that those holding the Fellowships shall devote their time and studies to various specified objects for the good of the Church, and among these *one* is, that the Fellow shall ascertain the state of various branches of the Church, so as to render his information subservient to the general design. Mr. Palmer gave himself to the study of this branch.

Instead of gleaning information from others, or from history or newspaper reports, he resolved to visit various parts of the Church, and observe, in person, their state, both internal and external. As far back as 1831 or 1832, he commenced his labours.

He spent some time in France with Romish priests, in prosecution of his object. He left Paris, but again returned to it, and spent a short time with the Moderator of the French Protestants. Afterwards he went into Switzerland: and on his return to England, he again left it, and visited the Waldenses.

Having obtained a pretty extensive knowledge of the state of affairs in the West, he turned his attention to the East, and for some time was doubtful whether or not he would proceed to Athens or to Russia. For various reasons he was induced to prefer the latter.

When in St. Petersburgh, he professed himself a member of the Anglican branch of the Catholic Church, and was desirous, if he found the state of the Russian branch of the same Catholic Church such as to permit, to request admission to communion, in the prayers and Sacraments of that Church.

Whilst he was prosecuting this investigation of the state of the Russian Church, and the negotiation between him and the Russian Bishops was under consideration, a Russian Princess, who had gone to Geneva for the education of her daughters, met with some English Chaplains of low Church principles and Calvinistic notions, by whom she was *converted* to the English Church.

The affair created a great sensation in the Russian capital, and was talked of in the imperial palace. The *Synod* of the Russian Church, by which the office of Patriarch is discharged, took up the question, and very naturally asked Mr. Palmer to account for the fact that the Anglican Church should receive a member of the Russian Church as a *convert*, seeing *he* had represented the former to be a branch of the Catholic Church, as *they* maintained the latter to be, and, as there had never been any *formal* separation between the two, *intercommunion*, and not *conversion*, was what ought to have been looked for.

About this stage of the business, the Russian lady proceeded to Paris, and, without permission asked or obtained, entered into communion in the prayers and Sacraments with the Church, under Bishop Luscombe's charge; and to involve matters in still greater difficulties, she maintained in her letters to her friends in Russia—which were meant to meet the eye of the Russian Synod—that she was admitted to communion in the English Church without being questioned, whilst she avowed doctrines at utter variance with those which Mr. Palmer was contending for, as the doctrines of the Anglican Church.

Mr. Palmer returned to England, and whilst at home, he received a letter from the Princess's husband, requesting him to go to Paris, and see his lady, who, he said, was desirous to meet him, in order to prove to him that he was wrong in holding her up in the light of *an apostate* from the Russian Church, rather than as a *convert* to the Anglican. He went to Paris, saw the lady, and gained nothing from her but a promise that as a matter of *courtesy* only, but not of *principle*, she would hold some communication with Bishop Luscombe, before she again attempted to approach the altar and take the communion at his hands. She did as she promised, but deceived the Bishop, and again received the communion.

We have now arrived at a point in the narrative, where we can speak in Bishop Luscomb's own words.

"To the Right Rev. Father in Christ, William, Bishop of Aberdeen and Primus, and to the whole Synod of Scottish Bishops, wishing health:

"In the spring of the year 1842, a certain lady, a member of the Russian Church, having deceitfully, or rather surreptitiously, taken the Sacraments at my hands, was afterwards refused by me a certificate of communion, on these grounds:—first, that she professed to have deserted the Russian Church without any plea of necessity or reason; and, secondly, because she maintained openly the most pernicious heresies in the name of the British Church. The lady insisting on her supposed right to our communion, and being on the point of returning to her own country, with the avowed intention of there taking the Sacraments surreptitiously from any British priests or chaplains she might find, I gave to my deacon, William Palmer, formal letters to be taken to Russia, and to be used against her in vindication of our religion. For as she, renouncing truths held by the Eastern Churches, and professing heresies not held by ours, had left her own Bishop, and come to me to take the communion as a convert, in spite of my opposition, so I wished my clerk, on the other hand, to go from me to the Easterns, professing in my name those truths of theirs, which the lady had renounced, and disclaiming those heresies to which, as if held by us, she declared herself a proselyte; and so coming as an orthodox Christian, from an orthodox Bishop and to orthodox brethren, to seek canonically their communion, in such manner, as might be the most contrary possible to that in which the lady had invaded ours.

"And this having been done, as I desired, the letters themselves were read in the Russian Synod, (which holds the place of Patriarch,) with marks of the most favourable disposition; but, in answer to my clerk's prayer to be admitted to the Sacraments, it was objected—first, that the letters of a single Bishop were no proof of the doctrine of his Church, unless supported by some Synodical act; and then further, besides some other accusations of less importance, they objected to him, as if contained or applied in the Thirty-nine Articles, a great number of decided heresies, and required him to anathematize the same heresies, if he would be admitted to communion by the Eastern Church.

"Whereupon he, seeing that the propositions objected to him were indeed plain heresies, subversive of the Catholic Christian faith, had no scruple to anathematize them, at the bidding of the Patriarchal Synod; but when they urged that he had now, by this act, anathematized, at the same time, the Thirty-nine Articles, and our whole communion and cut himself off from us, he made answer, that for a decision on this point he appealed to myself, as the Bishop from whom he came, and to the Synod of the Scottish Bishops, by whom I was consecrated.

"Wherefore, my Right Reverend Brethren, I now send him to you and to your Synod, as the bearer of these present letters, at the end of which are appended all those propositions to which he has said anathema, at the bidding of the Easterns. It is for you to declare whether he has indeed, by so doing, cut himself off from our faith and communion, or is still owned by us as a sacred member; whether he has indeed said anathema to the Thirty-nine Articles and our Church, or rather rightly, and as in duty bound, defended our Church and religion against unfair imputations."

Bishop Luscombe's letter to the Synod of Scottish Bishops, contains other matters about the *discipline* involved in the case. It was dated at Paris, on Thursday in Easter week, 1844, and again authenticated June 23, 1846, on which latter day he also granted letters authorizing Mr. P. to appear and represent him in the Scottish Synod; and, moreover, in furtherance of the *primary* object he has in hand, he received letters from the President and Fellows of Magdalene College, granting "him leave of absence, that he may freely, and without prejudice to his Fellowship, reside in Scotland or elsewhere, so long as the said business may require."

On going into Scotland, and calling personally on all the Bishops, previous to the Synod, he found the Bishop of St. Andrew's alone ready and willing to consider his case, as well as to receive him in the character of Bishop Luscombe's clerk, and also to declare that he thought the case involved matters of such consequence to the character of the Scottish Church, as justly entitled it to a fair hearing, and full consideration in Synod. The other Prelates seemed less inclined to make themselves masters of the merits of the case, and were rather disposed to get rid of it and Mr. P. at the same time. They seemed to think it must be something which concerned *him* more than *them*; and so, when he appeared in Synod, it is said they would not even hear his explanation.

About this time Bishop Luscombe died, and Mr. Palmer, being his clerk or deacon, now perceived that, according to the practice of the Church Catholic in primitive times, he could not act in this affair, unless he were recognized and employed by some Bishop, as his deacon. He therefore applied to the Bishop of St. Andrew's to be received in that capacity, promising to him all canonical obedience, and wishing to remain under his jurisdiction till the matter in hand be advanced to a more favourable position.

Mr. Palmer's great object *now* is, to keep the business *open*, so that it may be taken up by the Scottish Synod at any future period; because, if the Scottish Bishops should finally close the case without a hearing, it would in effect leave the Church not only of Scotland, but of England also, under the stigma of heresy, thrown upon it by the Easterns, and render Mr. Palmer himself helpless in repelling the charge which they have alleged against him.

Our readers will now be able to form a tolerably correct notion of the whole affair. Mr. Palmer remains a deacon, because if he were to enter into priest's orders, and accept of a living, he could no longer fulfil the wishes of the founder of his Fellowship. He is now under the jurisdiction of the Bishop of St. Andrew's, because he alone, of all the Scottish Bishops, saw the importance of Mr. Palmer's case, as it bears on the character and positiou of the Church of which he is a Bishop. It is very satisfactory to all good Churchmen that the Bishop of St. Andrew's has so decidedly taken up Mr. Palmer's case, as the lukewarmness of the other Scottish Bishops would have placed not only our own Church, but the whole Anglican communion, in a very unfavorable position with the public, and with the Easterns. We trust, however, that the Scottish Episcopal Synod will give a decision in this case, that will remove the unjust and hasty determination of the Russian Episcopal Synod, that discharges the office of their Patriarch, and pave the way to that Catholic communion which has been so long interrupted.—*Church Warder.*

From the English Churchman.

S. PETER WALKING ON THE SEA.

It is one of the crying evils—I might say *the* evil—of the present day, that individuals are appointed to the first order in the ministry too often as a mere piece of state patronage, and, consequently, with little care for the spiritual interests of the Church over which they are to preside. Men canvass for Bishoprics, as they would do for any other office of influence and emolument, instead of shrinking from the weight of so awful a responsibility. The minister of the day, with the solemn mockery of a *conge d' elire*, chooses, to sit on an Apostolic throne, one who has been, or is likely to be an active political partizan; or whose friends will serve the government. And then, to consummate the whole, at the Premier's bidding, other Bishops are forced to declare of him whom they present to the Metropolitan, that he is a "godly and well-learned man."

This is the system under which our Church is groaning, and which is helping to draw her down to be almost a proverb and a bye-word, instead of the joy of the whole earth: a system which will not cease, till men be *shamed* into something better by the united cry of indignant Christians. It is our duty to the Church to call attention to these abuses. It is our duty, temperately, yet resolutely, to seek—by the only mode we have of seeking—the reform of these abuses. We may surely retain our reverence for the pastoral *office*, though we shrink not from complaining of the *individuals* who fill it.

I have been led to address to you these few remarks by a case in point, which has lately come under my eye.

I was not long since solicited to preach a sermon in behalf of the funds of the Royal Humane Society. The Secretary—for what purpose I do not clearly understand—sent to me some half-dozen sermons which had been preached at Anniversaries of the Institution.—Among them was that well-known one by Bishop Horsley, on the Intermediate State—"bearing," (to quote the Secretary's words) "more upon the *scientific* (!) part of the subject." Also one by a man of a different cast of mind from the profound prelate of St. Asaph—one by Dr. Pepys, Bishop of Worcester, preached in 1845. It is to the commencement of this sermon to which I wish to call your attention.

His Lordship's text is *Matt.* xiv, 30. "Beginning to sink, he cried, saying, Lord, save me!"

"These are the words," (commences the Bishop) "in which the Apostle Peter addressed his Master, when he had *imprudently* trusted himself to the water *in the vain hope* that he might, in imitation of His divine example be supported on the treacherous element."

I have been used to read in the Bible, that his Lord had "*bid him* come unto" Him "upon the water;" and if so, I am at a loss to conceive how it was "in a vain hope" that he began to do so. Most people, I apprehend, would see in it rather an act of faith, undertaken with a well-founded hope. Our Lord did not say to St. Peter "O thou of little *prudence*," but "O thou of little *faith*." But these are times when to act *in faith* is often deemed most "imprudent."

Bishop Pepys continues, "*No sooner*, however, had he committed himself to the deep, than the laws of nature, which had been miraculously suspended *on the Saviour's* account, commenced acting on the Apostle, and "beginning to sink, &c." I should myself, have deemed it a fitter mode of expression to say, that "the Saviour and suspended the laws of nature," and not that they "had been suspended on His account." But passing by this, where did the Bishop learn that "no sooner had he committed himself to the deep, than he began to sink?" The Bible tells us that "when Peter came down out of the ship, *he walked on the water*"—i. e proceeded some little way, "to go to Jesus; and that then, "when he saw the wind boisterous," he lost his faith which had sustained him, and became "afraid."

"Without any delay," is St. Austin's explanation, "Peter leaped down into the water, and began to walk. He was able to do what the Lord was doing, not in himself, but in the Lord. Therefore Peter walked on the water by the bidding of the Lord, knowing that he could not have this power of himself. By faith he had strength to do what human weakness could not do."—Nor—to turn to a commentator, for whom the Bishop of Worcester may feel more respect that St. Augustin—is the exposition of Dr. Doddridge different: "And fully satisfied that He was able to uphold and bear him up, [he] walked on the water for a while. But soon perceiving that the wind was very strong . . . he presently began to sink."

I will add nothing to this simple statement, fearing I have already trespassed too long upon your columns.

D. A. B.

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Oct. 17 GEORGE JARDINE.

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November 14—6m

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November 28—tf

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September 12—tf

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October 17—tf

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September 5—yly

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may 16—y

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Dec 12.

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July 11—yly

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April 18—tf.

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